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Vol 61

An Appeal

To the Ladies of the Presbyterian Church, in behalf of Salt Lake City:

IN the Providence of God the Board of Home Missions has sent to our city the Rev. Josiah Welch, to establish a Presbyterian Church. An organization is already accomplished, which bids fair, in the hands of God, to be a power for good. But a prerequisite to its success is a suitable house for worship, which cannot be erected, at the present cost of building material and labor, for less than thirty-five or forty thousand dollars.

We appeal to our sisters in the Church, in behalf of the poor deluded and down trodden women of Utah. Hundreds of them have been unwilling slaves to Mormonism. They hail the present movements here as the morning star announcing their deliverance. Scores on scores of them would gladly open their hearts to the Gospel, if convinced that they will not be again deceived. We can only reach these people through the Church; but a church building is strictly necessary to the efficient working of the Church itself.

We ask FIVE THOUSAND WOMEN of our Church to contribute an amount averaging FIVE DOLLARS each—a Christmas gift to the Lord—for the erection of this building. We are certain that God will bless your gift, in bringing gladness to many hearts here, and in greatly promoting the effort to win souls for Christ.

Send contributions to Mr. J. C. Royle, Salt Lake City.

Mrs. C. M. HAWLEY,
Mrs. ALEX. MAJORS,
Mrs. D. W. GELWICK,
Mrs. C. P. WESCOTT,
Mrs. J. F. NOUNNAN,

Mrs. S. B. DAVIS,
Mrs. ETNA EWING,
Mrs. J. C. ROYLE,
Mrs. R. K. SHIELDS,
Mrs. MARY PARSONS,

Mrs. HATTIE HOPKINS.

Committee of First Presbyterian Church, Salt Lake City.

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PRESBYTERIAN CHURCH ORGANIZATION.—There will be a church organized to day in the Skating Rink hall. Rev. George Boardman, D. D., of New York, and Rev. Sheldon Jackson, synodical missionary agent for Colorado, Idaho, Utah and New Mexico, will be present and take part in the exercises. Preaching at 11 a.m. and 7 p.m. A Sunday school has been organized in connection with the church, which will be well supplied with Sunday school literature. It meets at 9:45 a.m.

1871
Salt Lake City is to have a Presbyterian Church and minister. Rev. Josiah Welch, recently ordained as an evangelist by the Presbytery of Steubenville, is under appointment from the Board of Home Missions to go to this place and organize a church. There are a number of Presbyterians in that city, some of them prominent in State affairs, who are very desirous of having regular services from a minister of their own denomination, and many others would attend this church from preference. Mr. Welch expects to leave for his new field of labor about the 18th inst.

My Dear Sir:

I take the liberty of sending you an appeal which we have published. Will you be so kind as to read it in your pulpit, put it into the hand of some lady who will take an interest in the matter, to receive whatever your people may wish to give, and forward the amount to us immediately.

The Lord has opened a wide door to us in this city. We cannot do the work unless we receive aid from abroad. This enterprise belongs to the Church at large. The Episcopal Church has a fifty thousand dollar building; the Methodists are building one which will cost about the same. We are convinced that the people of our Church will not be satisfied that we should show less energy than other sister denominations.

Will you help us?

Your Brother in Christ,

THE NEW PRESBYTERIAN CHURCH ENTERPRISE.—We are informed that our Presbyterian friends, who have been worshiping in Faust's Hall since the arrival of their minister, have been so fortunate as to secure the large and comfortable hall known as the Skating Rink, for the winter. They are meeting with every encouragement, and think the prospects very flattering for Presbyterianism in Salt Lake City. They also expect to organize a Sunday school, at 2 p. m. Sunday next. There will be preaching every Sunday at 11 a. m., and 7½ p. m., by the Rev. Josiah Welch.

JOSIAH WELCH.

ORGANIZATION OF A PRESBYTERIAN CHURCH IN SALT LAKE CITY.

Letter from Rev. Sheldon Jackson of Denver.

What hath God wrought? was the feeling of many hearts—as, on Sabbath, Nov. 12th, the citizens of Salt Lake, Gentile and Mormon, crowded the seats of the Skating Rink, to witness or take part in the organization of a Presbyterian church.

The storm and sleet of Saturday night had passed away, and the Sabbath dawned bright and beautiful.

Thus the dark spiritual outlook of a few months before had given place to bright hopes and devout thanksgiving. A few faithful ones had mourned their separation from church privileges, and when the writer met them first the prospect of securing a church seemed so hopeless that the subject was a painful one for conversation. They could only pour their complaints into the ear of Jesus. But the morning cometh. About the first of October Rev. Josiah Welch was sent out by the Board of Home Missions. A month passed. The place of worship had been removed from an 'upper room' over a stable to the Skating Rink over a restaurant. And now they were assembled a goodly company to effect a church organization. No wonder their hearts were glad! Rev. G. S. Boardman, D.D., who had delayed his trip across the continent so as to be present, added very much to the interest of the occasion. He seemed to live over again the scenes of his earlier ministry, when he helped lay the foundations of the now strong Presbyterian churches of Central and Western New York. He entered into the spirit of the day with an enthusiasm that could not be put down, though his good wife did dangle her watch to remind him of the time. An appropriate sermon was preached. Certificates of membership were collected. The church was constituted, and then Dr. Boardman led in a prayer of thanksgiving and invocation of blessing upon the new organization, the missionary, and his flock, that brought tears to many eyes. Then came the election of three noble men to the office of ruling elder, after which we separated until evening.

Promptly at 7 P. M. a large audience gathered. The feeling that had been rising during the morning had lost nothing of its intensity during the afternoon. We were prepared for precious things. And how our

hearts burned within us as the coursed of the Christian Sonship, and of the time when we should be with and like Christ. Then came the solemn ordination of one, and instalment of the three elders of the First Presbyterian church of Salt Lake City. (A ministerial tourist has already bespoken the pastorate of the Second Presbyterian church of the future.)

After the installation came the breaking of bread, as for the first time we came together from New York and San Francisco, from the South and the North, a band of loving disciples. But the climax was not yet reached. The feeling and enthusiasm only culminated as the congregation remained, after the strangers retired, and as the first act of their church life unanimously decided that in humble dependence upon the blessing of God they would take immediate steps to secure a church building. An efficient committee of nine or ten ladies was appointed to solicit subscriptions. A Board of Trustees was elected, consisting of such well known names as G. L. Woods and G. A. Black, Governor and Secretary of the territory; C. M. Hawley, Associate Justice of the Supreme Court, and Alex. Majors, one of the originators of the celebrated Overland Pony Express, which is said to have foreshadowed the Pacific Railroad, and saved California to the Union. Then came hand-shakings and congratulations. None waited for introductions. The fire in the stove had gone out, still we lingered. Christian love warmed the heart, and it was hard to separate. But at length, as the town clock struck ten, the public services of a most memorable Sabbath at Salt Lake came to a close.

The Mount of Privilege has been left, and now the young church is girding herself to the work. Rev. Josiah Welch, Judge Hawley, Alex. Majors, and Secretary Black have been appointed a committee on Foreign Correspondence and Solicitation.

The plans of the Committee will soon be laid before the church. The Episcopalian and Methodist denominations are each contributing over forty thousand dollars for the erection of their churches in Salt Lake. The Episcopal church is complete, and the Methodist under way.

It is very desirable that the Presbyterian Church should place her own mission on an equal footing with the others. For this purpose twenty-five thousand dollars will be

needed from abroad.

Between five and six cents from each of our members would raise the sum. *The same can be accomplished if one out of every fifty of the female communicants of the Presbyterian Church, as a Christmas offering to the Saviour, will each contribute five dollars to build a church that will act an important part in rescuing their sisters from the degradation of Mormonism.*

Such sums, in the form of a postoffice money order or check, may be mailed to Mrs. C. M. Hawley, Salt Lake City, Utah.

Church in Utah.

*To the Ladies of the Presbyterian Church
in Behalf of Salt Lake City.*

In the providence of God the Board of Home Missions has sent to our city the Rev. Josiah Welch to establish a Presbyterian church. An organization is already formed, which bids very fair to be, in the hands of God, a power for good; but a prerequisite to its success is a suitable house for worship, which cannot be erected, at the present cost of building material and price of labor, for less than twenty-five or thirty thousand dollars.

We now appeal to our sisters in the Church in behalf of the poor deluded and down-trodden women of Utah. Hundreds of them have been the unwilling slaves of Mormonism. They now hail the present movements here as the morning star announcing their deliverance. Scores on scores of them would gladly open their hearts to the gospel, if convinced that they will not again be deceived. We can only reach these people through the Church; but a church building is essentially necessary to the efficient working of the church itself. We ask *five thousand women* of our Church to contribute an amount averaging *five dollars each*, a *Christmas gift* to the Lord, for the erection of this building. We are certain that God will bless your gift in bringing gladness to many hearts here, and in greatly promoting the effort to win souls for Christ. Send contributions to J. C. Royle.

Mrs. C. M. HAWLEY, Mrs. ETNA EWING,
Mrs. ALEX. MAJORS, Mrs. J. C. ROYLE,
Mrs. D. W. GELWICK, Mrs. R. K. SHIELDS,
Mrs. C. P. WESCOTT, Mrs. M. PARSONS,
Mrs. J. F. NOUNNON, Mrs. H. HOPKINS,
Mrs. S. B. DAVIS,

Committee of First Presbyterian church, Salt Lake City

The above appeal came to me in a letter from the Rev. Sheldon Jackson, well known to all the readers of the *Presbyterian*. Can any additional word be needed to secure a hearty offering for this cause from the women of the Presbyterian Church? There is perhaps not one of us who has not at some time felt and spoken strongly of the shame and curse of Mormonism. Turning our eyes westward toward the bristling Sierras, the swelling prairies, and the prolific valleys that sweep in bright succession to the farther sea, we have not failed to recognize the festering corruption of an alien religion, and an alien government, marring the beauty and glory of the land.

We have felt, perhaps while laboring and praying for the success of the gospel in heathen countries, that there was in our very midst a heathenism which we could not evangelize. Our sister in the harem of the Turk, or in the slave market of Cashmere, never bore a heavier burden, was never more miserably crushed, than our sister who claims part of the name of some many wived Mormon. During the many years when this strange and cruel creed has lorded it over Utah, it has seemed that there was little for us to do but wonder and lament; now has come a grand hour of opportunity. Need and opportunity some times pass each other in the dark; it shall not be so now. The cry for help has come to us from Utah. Let the women of the Presbyterian Church answer with that singleness of heart which caused the daughters of Israel to bring their gifts until there was no more need for treasure for the Lord's house.

They are building a grand temple at Utah, and the Mormons claim that when it is com-

pleted Christ shall return. Let us be beforehand with them; let us build in haste the house of our God, where Jesus shall wait to be gracious; where the glad news of rest to the heavy laden shall sound aloud, and where long before the temple of the false prophet is completed, many a straying sheep shall have got back to the shepherd's fold; many a broken heart shall have found the balm of Gilead; and Christ in his glory shall indeed have entered into many a waiting spirit. Countrywomen and Christian sisters, I beg of you heed, even at great personal sacrifice, this petition for Utah; patriotism, philanthropy,

religion, demand of us that if there is in Utah opportunity to build the Church of Christ, and if souls are there perishing who would listen to the news of a crucified, a willing Saviour, we should make every effort to aid them. There is perhaps not one Christian in twenty thousand who gives all that he can, who reaches the utmost limit of his ability. I do not now ask any of you, my sisters, for a trifle which you will not notice; but I want from each one of you a gift that will be felt; a gift limited only by the demands of your consciences, and His demand, who says "Bring ye all the tithes, ye have robbed me." If you have given all that you expected, begin now and give what *you did not expect to*; dedicate to this cause the money mentally appropriated to the new dress, the furs, the laces, the jewelry, or the yearly grand party. At that rate of giving, we shall soon have money enough, and the bell of this church of ours shall speedily be sounding its call to prayer. Is it hard to sacrifice these appropriations for personal or home adornment? Consider that a year hence most of these decorations would be out of date or forgotten; and a century from now, when we are all dust, what advantage would these gratifications be? But the blessed fruit of labor for Christ, the harvest of souls this church in Utah might gather for heaven, these are the good things that shall never die; these, like the path of the just, shall shine more and more unto the perfect day.

My friends, you love the Lord, you desire the success of his work in this destitute portion of our land? To what amount in dollars and cents do you love and desire? These sisters of ours in Utah ask that we shall give five dollars each until the amount needed is obtained. Let all who can give five dollars do so, and those who must send less, let them send it gladly, as unto the Lord, and as has been since Jesus walked the earth, doubtless in some one of those small subscriptions the Master will see the richest generosity. But I know well that there are very many women who read the *Presbyterian* who can give much more than five dollars; and to hasten this matter as best we may, and as practising is so much better than preaching, do you who can, my sisters, a hundred of you at least, join me in giving twenty-five dollars each to this building of a Presbyterian church in Utah. Our

children have paid a debt for the Board of Missions, they have built several missionary ships, and done other wonderful deeds of which they are not a little proud; now let us see what their mothers can do.

The editor of the *Presbyterian* will doubtless publish lists of the names of donors, and the amount contributed, if our ladies desire to "provoke one another to love and good works," by sending the information in. And accepting the recommendation and expressed desire of the General Assembly, let all contributions for this cause be forwarded as soon as possible to Rev. Henry R. Wilson, D.D., Secretary of the Board of Church Erection, stating carefully that the donation is to be applied to the building of this church in Utah.

JULIA MCNAIR WRIGHT.

THE CHURCH IN UTAH.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

Messrs. Editors—While writing you a communication to bring the cause of the Presbyterian church in Utah before your readers, my attention was called to an article in your paper of the 9th inst., in which you published the appeal of the ladies of Salt Lake City, together with a letter, urging this cause upon the women of our Church. Permit me a few words on the same subject, spoken from the depths of a feeling stirred by witnessing and realizing what the life is of the unhappy women in the "City of the Saints." Could *any* woman, in a happy home, sheltered, and protected, and dignified by the influence of Christianity, see for herself the condition of these, our unfortunate sisters, there is not one, I am well assured, but would gladly make a sacrifice to give to these huskied souls the true "bread of life."

The great secret of the power of Mormonism has been in the shrewd use, made by its leaders, of the deep religious feeling implanted in every woman's heart, and save for *this*, hundreds of down-trodden, sore-hearted *wives* (!) of hard, coarse Mormon husbands, would long ago have taken their lives in their hands, and rather have fallen into the hands of God than of men.

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"How can you bear this state of things?" I asked a lovely looking young woman, the first wife of a man high in power, who had three times seen her place usurped. "*O, this is my cross, and the better I bear it here the brighter will be my crown hereafter!*" This tells the story. The same answer was repeated, in different forms, by every woman with whom I conversed. Many were led there by representations of the "higher life," possible among the "Saints," (God save the mark!) and went eagerly into Mormonism, with its sacrifices and trials, animated by the same spirit of love to Christ as led martyrs of yore to the stake and the dungeon, glad to show, by any sacrifice, their devotion to Him.

I remember listening to the story of one English woman, of a higher class than most I met, with the same feelings with which I read the story of Eva, in the "*Schönberg Cotta Family*." The groping after light, the desire for holiness, the necessity of self-sacrifice, and the taking up the "vocation," were singularly similar. Then, too, both with nun and Mormon wife came the awakening—the realizing that neither in cloister, nor amid the snow-surrounded, mountain-environed "*New Jerusalem*," are purity, love, or greater holiness to be found, and the blank disappointment that followed, with the still unsatisfied searching for truth.

It is for women such as these I ask the sympathetic aid and assistance of our church women. It is to Presbyterian mothers, wives and sisters I appeal. In this day we hear much of woman's influence to purify politics, elevate the polls, and raise the standard higher in all branches of our government, but just here, it seems to me, lies a legitimate sphere for woman's influence. Here we can give a helping hand, to lift to a higher plane, for time and eternity, hundreds of our own sex. By aiding the missionary of our own beloved Church to perfect and carry out his already begun work, we shall be at once building up the walls around our own great Presbyterian vineyard, and also lending a helping hand to many a weary, faint-hearted, oppressed woman. The ladies interested in this new enterprise ask us, with our church privileges, our teachings and preachings, to remember them in their struggling for life in this far distant city.

Now that Christmas tide, with all its mer-

rimment and generosity, its open-handedness and gifts to one and all, is upon us, will we not remember this request for a single five dollar subscription, from amid the many to be spent for pleasure and comfort?

A. M.

THE statements of the progress of the Gospel at Salt Lake call for heartfelt thankfulness. Far better than triumphs of bayonets are these victories of truth. The Gospel of Jesus Christ prevailing there will overthrow polygamy, fanaticism and false doctrine. It will pour a flood of the light of truth upon those in error. It will rescue thousands now hopeless under the iron tyranny of "the Saints." Abundant evidence exists that a large proportion of the Mormon women will welcome with indescribable joy their great deliverance. But to accomplish these results the means of grace must be sustained. Funds are required to found and build up the Church. From communications in these pages it will be perceived that five thousand ladies are asked to contribute five dollars each, in order to complete the building devised. Will not the ladies of California respond in Scriptural measure—"pressed down, heaped up and running over?"

I commend to all our Presbyterian sisterhood the appeal from the ladies in that Sodom of Mormonism, *Salt Lake City*. The brave-hearted women of that "city of the plain" are trying to raise \$25,000 for a new Presbyterian church. They propose that five thousand women should each send five dollars as a Christmas gift for the enterprise. The moneys are to be forwarded to Mr. J. C. Royle, Salt Lake City, Utah. The best way to fight Brigham's devilish devices is to "train" on them the artillery of God's Word, and the Westminster theology faithfully preached. There must yet be left in the bosoms of many poor women now held in beastly concubinage, some lingering aspiration that would kindle under a hot spark of truth "spoken in love."

THE TABLES TURNED IN UTAH.

Flight of the Prophet.—Arrest of several Leaders for Polygamy and for Murder.

SALT LAKE CITY, Oct. 31st, 1871.

Dear Evangelist:—Your readers are no doubt few in this un-Presbyterian town; but from present appearances there will be many by and by.

Heretofore Presbyterian doctrine would not have been very savory, even though it could have been heard, but things are being turned over and over so much of late that among all the isms there is now a good soil for the growth of Presbyterianism. New developments and revelations are taking place day after day so rapidly that the people take things as a matter of course, when they come, and only drop a passing remark, when the same things would have turned the city upside down, and perhaps would have led to open violence, a few weeks ago. Last Friday night Brigham Young, "Seer and Revelator," left the city secretly for "the regions of occultness." The Mormon Church organs claim that he has gone on a visit to the people of southern Utah, and that he usually goes about this season of the year; but why he should take his leave incognito, at such an hour, and what has become of him, or who has seen him since he left the city, they are very reticent.

The poor old transgressor thinks, I suppose, that misfortunes never come singly. One bird of evil omen had no sooner appeared, than the whole atmosphere was filled with their weird-like forms. He has been before Judge McKean to answer for debt, for polygamy, and would have been "singing to the tune of murder," had he not absconded. He was admitted to bail to the amount of \$5000, for his appearance at Court, to answer to the charge of adultery; that of course his bail will pay, should he not return; but the charge of murder is a more serious matter. He was indicted by the Grand Jury, together with D. N. Wells, Hosea Stout, J. A. Young, and Wm. Hickman, for the murder of a man by the name of Yates in 1857. Mayor Wells was arrested on Saturday last, kept

a prisoner, at Camp Douglas over Sunday, and admitted to bail this morning, to the amount of fifty thousand dollars. Hickman has turned State's evidence, and with one of his accomplices will be the chief witnesses. Hickman is notorious for his assassinations; he has been a mere butcher for his masters for years; he confesses, it is said, to forty-three murders, (!) and claims that he has been acting under direction of the Church. If one-tenth of the stories are true, of blood-shedding, which is said to have taken place in this Territory, then blood cries for vengeance from scores of these cañons. No wonder the Mormon leaders tremble in anticipation of what an investigation before the Court will reveal. They set up a howl about religious persecution. I am inclined to think that that is all pretence. It is for fear the curtains will be removed, and the outside world shall get a view at their diabolic and accursed doings.

The wife of a very prominent Mormon elder, (who left him when he took his second wife, but still has lived in Salt Lake up to the present time,) told me, a day or two ago, that she has no doubt but what they meditate, and will carry into effect, another hegira, and thinks Brigham will never make his appearance in the city again. She says we have been looking, and longing, and praying, for the time when the Government would take hold of this thing, and she says you don't know how we rejoice to see this day. It makes one's heart sad to hear the stories of some of these first wives. One says she prayed for deliverance for fifteen years, and she thinks prayers never went more from the heart than hers, and yet no help, no answer; so that she says, I lost faith in God, in *everything*, and gave up in despair; and it is years now since she has lifted a prayer toward heaven. Another one told me a sad story, "how, that after fifteen years of happy married life, her husband was persuaded to take another wife; that she protested and rebelled, and left home with her seven children, got a little house, and for fifteen long years she struggled with poverty and disappointments, dreading and hoping, fearing and trusting, toiling and praying,"

and thus she has spent her life. Once the fiend who had sworn to "be a loving and faithful husband" came to take her life, but her daughters being at home he was dealt with rather severely, and retreated. And now this wife is suing for a divorce, and also prosecuting him for bigamy, and she says this is the first time she ever felt safe to speak out. This year is a true jubilee to many of these poor oppressed people; and a people were never more relieved than many of these first wives are.

These poor deluded victims went into Mormonism with their whole souls, and it was a long time before they would allow themselves to think that the Church of Latter Day Saints was not the true and only Church; but when the scales would fall from their eyes, then they naturally disbelieved the Bible, with the book of Mormon and their Revelations, and so became doubters and skeptics. This therefore is a rich field for Spiritualists, infidels, &c., and they are making every effort to keep possession of the field. They try to make the people here believe that they only are active and doing for the amelioration and salvation of the people, and that the so-called Evangelical churches are indifferent and dead. A very influen-

tial apostate Mormon came to me, a few days ago, to know whether I would give him a few items about the Presbyterian Church. He says, we are told by these free-thinkers that the so-called Orthodox churches are really defunct, that they are not doing anything in the States. I gave him the comparative summary of our Minutes; he allowed he would have a few facts now to put at some of these gentlemen.

Here are hundreds of persons now who are convinced that Mormonism is a base imposture. And what the next few months may bring forth no one can tell; whether this whole system will crumble at once if the leading men are convicted of the crimes of which some of them are charged, or whether it will wane for years just as it has waxed, time only can tell; but one thing is certain, a larger exodus from their ranks will take place from this time forth. So the Evangelical churches must

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be ready to receive them. We are getting ready to open the Presbyterian door to them as well as to the larger Gentile population now drifting in here to engage in speculation and silver-mining. We expect to organize our Church on the 12th of November. Yours,

JOSIAH WELCH.

SALT LAKE CITY.

By Rev. Josiah Welch.

Dear Evangelist: This city, from force of circumstances, has a prominence before the public to-day, which few places of the same size have ever had, in the history of our country.

A city of twenty thousand inhabitants would not be without influence, in the older settled States, even though its growth were long since at its maximum. How much more important then must be its position when it stands without a rival within eight hundred miles, occupying a strategic site, surrounded by a fruitful soil, in a healthful and pleasant climate, and having the topographical situation, which must necessarily ensure it always to be the metropolis of a great extent of country? Such is this city of the Mormons. It will, without doubt, for many years to come, be the chief city between the Missouri river and the Pacific Ocean; it has the start in population and substantial growth; it has the favorable location and surroundings, which ensure for it a commanding influence, and gives it a prestige which will not likely soon pass away. It is surrounded on all sides by mountains containing rich deposits of valuable ores, which are attracting more attention to-day than any other mining field on the continent; and the stacks of bullion on the streets, and car loads of precious ore about its storage rooms would convince even the most skeptical of "flying visitors," that the reports about the mineral wealth of Utah are not wholly chimerical.

Professional miners and experts say that the public has but little idea of the extent and richness of the deposits, which are yet to be developed and worked; that the rich leads and lodes which now look so precious, are but the mere blossoms

of what is yet to be uncovered. Miners, prospecters, speculators, and capitalists, are already on the ground in large numbers; our streets are filled with men from all parts of the globe; for our people are truly oecumenical, all attracted here, more or less, by the magnetism of the coveted metals. Buildings are springing up on every hand, to supply the increasing demand for business and dwelling houses; business men are investing their capital and making extensive preparations to profit by the trade consequent on the anticipated growth of the city. Men who have watched the "signs of the times," and the change in the business, civil, political and moral status of Salt Lake, for the last two or three years, have no hesitancy in predicting that from fifty to seventy-five thousand people will in all probability have their homes here inside of two or three years.

Again, this city is the Mecca of the American Mohammedans; the centre of influence for one hundred thousand deluded people. The faithful Mormon looks upon Salt Lake City just as the Jew does upon Jerusalem; it is his Mount Zion. The thinking for the whole Mormon Church is done here; the spoils of the Church are all received and disbursed here; in this city their oracles are received, their sacred records are deposited, their decrees are promulgated, their revelator and prophets dwell, their temple is building, and here they expect Christ to come and reign in person. Uncover the dark doings of these crafty and lecherous leaders in this city and you shake the confidence of this people to their remotest circumference; let light into the minds and hearts of the people here, and you vivify the deluded and conscience-bound of this whole territory.

The doings of the past year or two are telling on this heathen system and its devotees. The scales are falling from scores of eyes. The seeds of skepticism concerning the honesty of Brigham Young and his coadjutors, as well as the truthfulness of Mormonism, have found a fruitful soil in hundreds of hearts, and are springing into a luxuriant growth. A few

years, unless there is a great reaction, will see the spiritual power of this hierarchy broken and humbled, just as its civil and political power is to-day. It is not human nature to wear shackles alongside of free men, when the slave once learns that he has the power to set himself free. This is the field the Presbyterian Board of Home Missions has this Fall decided to occupy. Thousands of churchless strangers and godless sinners are here to be looked after; thousands of Mormons cannot help but feel the influence which will emanate from a *good, strong, Christian Church* planted in their very midst, along side of their temple.

Can our Church ask for a more inviting missionary field than this? The work is already begun, and the prospects are very flattering. From our little company has gone out an *appeal*, which the Church has received and read, for *twenty-five thousand dollars* for the erection of a house to be dedicated to the worship of Almighty God. We are following that appeal with our prayers; for we all feel in our hearts that, "except the Lord build the house, they labor in vain that build it." We beg of the Church then for their prayers and mites—prayers to be sent up to God for the outpouring of His Holy Spirit upon our little flock and this wicked city, and the mites to be sent, by postoffice orders or bank checks, to our Treasurer, Mr. J. C. Royle, Salt Lake City.

HOME MISSIONS.

Utah.

Messrs. Editors—Stirring events are transpiring in Utah. Brigham Young, the leader and god of the Mormons, had been indicted by a grand jury, and arrested by a United States Marshal for bigamy and murder. Many of the people were weak-kneed and fearful. To bolster up their confidence a special conference of "The Church of Jesus Christ of Latter-day Saints" was called to meet at Salt Lake early in October. Apostles, patriarchs, bishops, elders, avenging angels, and laymen—their wives, concubines, and children—they came, a motley crew. The great tabernacle was crowded. The songs, prayers, and speeches partook of the surrounding excitement. Hymns were sung, such as

"Though nations rise and men conspire,
Their efforts will be vain."

"Up, awake! ye defenders of Zion."

Brigham Young, Jr., in an excited address, advised the people to "trust in the Lord, and keep plenty of fixed ammunition on hand." Another closed his address with an appeal, whether there was one present who would not freely sacrifice his life rather than that Brigham Young should be harmed, and the

response of that vast assembly was a low, deep, rumbling "No." The majority of the speakers plead to be let alone. All sought to create the impression of religious persecution. They ignored the fact that government, in laying hands on polygamy, was simply seeking self-protection from licentiousness under the cloak of religion, as it would resist infanticide, widow-burning, or human sacrifices under the same plea of religious belief. On the last days of the conference the names of one hundred or more Mormon elders were read off as those who had been selected to go as missionaries from the "Kingdom of Deseret" to the United States. And ten thousand uplifted right hands pledged ten thousand Mormon hearts to sustain and encourage them. These missionaries are expected to leave their households, farms, and merchandise at whatever pecuniary sacrifice, and go forth to the work. But while the Mormon Church is selecting her missionaries to propagate a false religion in the States, the Presbyterian Church in the States is planting in Salt Lake, the Zion and holy city of Mormonism, her missionary with a purer gospel. And as ten thousand uplifted hands pledged ten thousand hearts to encourage the Mormon missionaries, so let the four hundred thousand Presbyterian communicants of the land pledge their lone missionary in that seat of Satan the encouragement of their daily remembrance at the throne of grace. Hundreds of Presbyterian tourists in days past have wondered why their beloved Church was not represented there. Let such, having seen and felt the need, give this movement their special co-operation. Let the Rev. Josiah Welch feel that he is sustained by the hearty co-operation, warm sympathy, and earnest prayers of his Church, and the Presbyterian mission at Salt Lake will be a successful one.

SHELDON JACKSON.

We trust that the above appeal will be heartily seconded in the way suggested. It addresses especially the ladies of the Presbyterian Church. Their ignorant sisters have been led captive by the arts of designing men, and are now so involved in the meshes of spiritual error that they cannot be extricated in a day or a year. They need the clear and steady light upon their path of the established institutions of the Gospel. These must be outwardly respectable and inviting at Salt Lake City, where Mormonism is wealthy and has ample accommodations for all who choose to listen to its harangues. It will be neither economy nor wisdom to attempt the permanent establishment of Presbyterian worship there without a good house of worship. And the present seems to be the time for a successful beginning. Mormonism is intimidated, and bids fair to disintegrate. We need to take advantage of these Providential indications. Surely Christmas is a good day to advance the cause of our blessed Lord in any quarter of the globe. But few appeals can so directly touch the hearts of the women of the Presbyterian Church, as this one from Salt Lake.

....The women of the Presbyterian church in Salt Lake City, of which Rev. Josiah Welch is pastor, are endeavoring to build a church; and, in aid of their project, they ask five thousand women of their denomination to contribute an amount averaging five dollars each as a Christmas gift toward the erection of this church. THE INDEPENDENT gladly seconds their request, and trusts that the many thousands of Presbyterian women who are among its readers will give it immediate attention. Money should be sent to Mr. J. C. Royle, Salt Lake City.

A CALL FOR HELP FROM UTAH.

BY PROF. E. D. MORRIS, LANE SEMINARY.

A private letter from a friend, familiarly acquainted with the condition of affairs in Utah, urgently requests some emphasizing of the appeal recently published in behalf of the Presbyterian church just organized in Salt Lake City. The request is reasonable as well as urgent, and deserves a far more emphatic and persuasive response than I am able to make.

and god, had been indicted by a grand jury, and arrested by a United States Marshal for bigamy and murder. Many of the people were weak-kneed and fearful. To bolster up their confidence, "a special Conference of the Church of Jesus Christ of Latter-Day Saints" was called to meet at Salt Lake. Apostles, patriarchs, bishops, elders, avenging angels and laymen, their wives, concubines and children—thousands upon thousands they came. The great tabernacle was crowded. The prayers, songs and speeches were colored by the circumstances surrounding them. Hymns were sung such as—

"Though nations rise and men conspire,
Their efforts will be vain."

"Up! Awake! Ye defenders of Zion."

Brigham Young, Jr., in an excited address advised the people to "trust in the Lord and keep plenty of fixed ammunition on hand." Another closed his address with an appeal, asking whether there was one present who would not freely sacrifice his life rather than that Brigham Young should be harmed, and the response of that vast assembly was a low, deep, rumbling "No!" The majority of the speakers plead to be "let alone." All sought to create the impression that it was a religious persecution. They ignored the fact that the Government was simply seeking self-protection from licentiousness under the cloak of religion, as it would resist infanticide, widow-burning or human sacrifices under the plea of religious belief.

On the last days of the Conference the names of those selected to go on missions to the States and Canadas were read off, and the audience pledged to sustain and encourage them. These missionaries were expected to leave their households, their farms and their merchandise, at whatever pecuniary sacrifice, and go forth to their work.

But while the Mormon Church was selecting her missionaries to the States, the Presbyterian Church in the States was planting her missionary at Salt Lake, the holy city of the Mormons. And as 10,000 uplifted hands pledged 10,000 hearts to encourage the Mormon missionaries, so let the 400,000 Presbyterian communicants pledge *their* lone missionary in that seat of Satan the encouragement of their daily remembrance at the throne of grace.

Hundreds of Presbyterian tourists in the past have wondered why their beloved Church was not represented at Salt Lake. Let such, having seen and felt the need, give this movement their special co-operation. Let Rev. Josiah Welch feel that he is sustained by the hearty co-operation, warm sympathy and earnest prayers of his Church, and the Presbyterian mission at Salt Lake will be a most successful one.

UTAH.

THE GOSPEL IN THE VALLEYS OF THE MOUNTAINS.

BY REV. SHELDON JACKSON.

"No. 3 on time" was the telegraphic dispatch received as usual at a small station, near where the Pacific Railway crosses the summit of the Rocky Mountains. The operator at this station was a Jew, who had found the Messiah.

But he walked alone, for his wife was not a Christian. Far away to the north and south stretched the wilderness, inhabited by wild beasts and still wilder Indians. The wolf howled at his door. To the east and west along the railway were scattered settlements of rough men. As night after night he sat at his little instrument and felt the beat of the world's pulse, as the news from Europe and the Atlantic States flew by for the San Francisco papers; or the news of Asia and the Pacific coast flashed eastward for the

Associated Press, his heart often sank within him in Christian loneliness. The wires were burdened with tidings of the German and French war, of fires, murders, defalcations and billiard matches; but nothing concerning the Empire of Christ, nothing of revivals, of Christian work, or of an uprising of the Church of God to send the gospel to our western frontier, and take possession of the whole land for Jesus. And there, far away from a Christian church, in the loneliness of those night watches, the earnest prayer often went up, "Thy Kingdom come;" and praying, he waited for the dawn.

One night the announcement of "train No. 3 on time" was followed a little later by the arrival of the train with a Presbyterian missionary. On the following evening every inhabitant of the station, even to the whisky seller, and some from neighboring sections, came down on hand cars, and thronged the depot to hear preaching. And as the operator returned to his instrument and work, he would fain have flashed to the uttermost parts of the earth, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth salvation."

Two weeks later Rev. Mr. Arnold again preached at the station, and the wife of the operator gave her heart to Christ. About that time his father, who had been visiting them, returned to the States. Soon after the superintendent of the railroad, in great perplexity, came to the missionary, and showed him letters received from this father, accusing this son of defrauding the Company, robbing the mail, and other crimes. The following day the missionary was again on his way to the station. Entering the house unexpectedly, he received such a cordial welcome that his heart almost failed him in view of his message.

At last they knew all. Ghastly pale, unable to utter a word, the operator went to his desk, and handed the missionary an envelope; his wife remarking, "This is all we have received from father since he left." Opening the envelope, all it contained was the son's photograph, with the eyes, ears and mouth burned out as with

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a heated wire, and a cross drawn through the whole. It was the intense hatred of the Jew that would destroy even his own children. These events were preparing the way for better things. A lady of wealth, hearing of them, wrote from her bed of sickness and pain, "My heart rejoices to know that the gospel is preached upon the Rocky Mountains." As the expression of that joy, she placed in the hands of her pastor \$3,000 for the erection of a church in the mountains.

The erection of that church has secured a second, both being ready for dedication. And now on that five hundred miles of railway across and through the mountains are four comfortable Presbyterian churches. And now one is urgently needed at Salt Lake City. Will the Christian women of the land undertake its erection? The feet of the gospel messenger have not only pressed the summit of the mountains, but passed beyond; and now the glad sound is heard in the lovely villages of the mountains of Utah, where "every prospect pleases and only man is vile."

As the women have been the chief sufferers under the Mormon delusion, so they will be the greatest gainers in the changes brought about by the introduction of Christian churches. There is, therefore, a propriety in calling upon Christian women of the land to each contribute five dollars, more or less, according to their ability, toward the erection of a church in Salt Lake City. It will be a fitting expression of their sympathy for their Mormon sisters, and of their desire to win them to Christ. Some Mormon women now attend our services. Many more will attend when the church is built. To some of them it will prove the birthplace of their souls, and to the many the alleviation of burdens that now crush them. It will be a suitable thank-offering on the part of the Christian women for their happy homes free from the curse of polygamy—an appropriate expression of gratitude to Him, who is the disposer of all events, that their lot was not cast amid the degrading superstitions of Mormonism.

Let those whose hearts have responded to the mute cry of despair that has crossed the seas from the zenanas and harems of Asia, also feel for the crushed hearts in the harems of our own land, and quickly provide for them in their chief city a house where they may hear of a Savior suited to all their needs. Contributions may be sent by mail to J. C. Royle, Esq., Salt Lake City, Utah.

UTAH AND THE HOLIDAYS.

REV. SHELDON JACKSON.

The presents have commenced coming. The wife of a frontier missionary was the first to respond to the appeal made for Utah, sending \$5 for the erection of a church in Salt Lake City. It would seem that the mere mention of a plan whereby so great a work can be secured, by the contribution of so small a sum as \$5 each from individuals, would at once call out such a number of responses that the thing would be an accomplished fact. But experience shows that all such movements require work and agitation. Humanly speaking, then, the success or failure of this movement is in the hands of the Christian women of the land. If it fails, it will not be on account of the inability or unwillingness of the ladies, but because each one thinks that some other lady in the congregation has more time, tact or facilities than herself to attend to it. If it succeeds, it will be by each woman, without waiting for some one else to take the lead, attending to the matter. First, in her own family. Secondly, among her acquaintances. Thirdly, so far as she has opportunity in the congregation of which she is a member. Fourthly, making it a matter of special prayers that God will incline others to make a similar effort. This will be the power of *littles*. Five thousand women accomplishing in one afternoon what

an agent could not do in five thousand afternoons, or over six years' hard work.

And what woman is there, of all who read these lines, who can not devote one afternoon to building a church for Christ at Salt Lake City? Who can not give an afternoon, that His gospel may be heard in Utah, where superstition thrives and ignorance grows darker? Who can not give an afternoon that the gospel leaven may be set at work, to wipe out the foul blot and cleanse the dark plague-spot of polygamy; to thrill with joy and a kindlier life the weary hearts of Mormon women?

The holidays are approaching, in which it is customary for friends to make one another presents. And all over the land loving hearts and willing hands are preparing these gifts of remembrance and affection. Should a dear friend be overlooked in the annual presentation, it would occasion real sorrow to the person committing the oversight. Husbands and wives, parents and children, brothers and sisters, will be remembered, and shall the only one overlooked be the dear Elder Brother? Then let Jesus also be remembered. The first Christmas present was the gold, myrrh and frankincense, which the Magi offered to Jesus. If hitherto this mark of remembrance and affection has been omitted in the case of the Elder Brother, let it now be introduced. So far as there is a willing mind, let the members of the various families, as they make arrangements to provide presents for one another, also lay by a certain amount for the Savior. As the happy wife desires a present for her husband, will she not also make a present to Him who has given her the entire love of that husband and preserved her from the lifelong misery of a polygamous

home? As she contrasts her condition with those of her sex among those one hundred thousand Mormons, surely gratitude to Him who has caused her to differ from those poor, degraded Mormon women will lead her to do what she can toward planting His church among them.

As the mother draws to her hearth with loving affection the daughter nurtured in a Christian home, shall she not so feel for those thousands of Mormon girls who have nothing before them but a life of ignorance and shame, that she will assist in the erection of this church which shall bring light and life to many darkened minds? Surely every feeling of pity, tenderness, compassion and "good will toward men," and of "glory to God," will prompt all our women to take part in this movement that promises so much for their sex. Then let each make a present to Jesus: the poor of their poverty, the rich of their abundance.

If the family or Sabbath-school has a Christmas-tree, let these gifts be placed in an envelope and labeled, "For Jesus, to build at Salt Lake City a church to His name." Then after the distribution, as the family gather around the family altar, let these presents be taken from the tree and laid before the Lord, while earnest prayer is made that the Savior will accept them, follow them with His blessing to Utah and use them to His glory. After which turn the money into a post-office order or bank check, and send by mail to Mr. J. C. Royle, Salt Lake City, Utah.

PRESBYTERIANISM IN UTAH.

We are glad to learn that a deep interest has been awakened in all parts of our Church, in behalf of the enterprise in Salt Lake City. Many men and women who are not Mormons, and who have no sympathy with their creed or practices, are seeking homes in that region, and need the care of the Christian

Church. Some of these are persons of devoted piety, who are assiduously laboring for the good of those around them, and whose efforts should be promptly and efficiently aided by Christians in other parts of the country. The climate is delightful, and the soil is fertile. A large population will soon be attracted, for which the means of grace must be provided.

That the influence of our Church in Utah is dreaded by the Mormons, is evident from the attacks which are made almost daily upon it. Though the facts stated in the application made for help

by the Presbyterian ladies, have been confirmed by every visitor to Utah, yet the Mormon papers are loud and abusive in their denials. The great aim is to counteract the effect of the prevalent idea of the degradation of the Mormon women. A writer in the *Deseret News*, who uses the signature, "One of the Deluded Women," but who is known to be a *deluded* man, undertakes to speak for the Mormon women, against the allegations made in the appeal of the ladies for our church in Salt Lake City, in this style. The *Italics* are his.

"When *men* seek to represent us as degraded and imbecile, it is well enough to hold our peace. We have husbands and brothers, trustworthy protectors of name and honor, not only through the press and in the pulpit, but by administration of the unsparing rod of justice if necessary. Knowing how sacredly our honor is intermingled with their own, we can safely trust all such cases with them; but when *women* undertake a system of misrepresentation, are we not able ourselves—is it not our right and duty to pull down the covering of falsehood with which they seek to envelop their would-be righteous enterprise, and with just indignation point out to the public a few of the premeditated errors of their benevolent scheme? We think so; and to the *honorable ladies* whose names are found appended to the pious document under considera-

tion, we would express our appreciation of their benign efforts in our behalf, from a standpoint far above whining cant and hypocritical subterfuge. We have no objections to your building a meeting house, at whatever cost your taste may suggest; we do not object to your taste in resorting to the somewhat doubtful method of *begging* to accomplish your object; but we *do* object to being held up as dumb *puppets* in the hands of a few contemptible specimens of perverted humanity, for the purpose of deceiving unthinking *women*, who perhaps have never had the opportunity of exercising their own judgment in regard to the justice or truth of your statements. We *do* object to false pretences. If you would be respected by honest people, come out like honest women and declare your true motives. Say to your uninitiated sisters, 'The Mormon women are *not* down-trodden slaves, but we wish them to be! We have joined our hands with corrupt and unscrupulous men to falsify their position and their characters; to seek, under a cloak of sanctity, and under the shadow of the pulpit, to institute a religious crusade against hard-earned homes and happy firesides; to bring Utah's pure and honored daughters down to the level of modern Christendom.'

It is evident from this, that the influence of a Presbyterian church where the beastly enormities of Mormonism prevail, is dreaded by the devotees of this amazing delusion. This very fact should stimulate our people to complete the work so auspiciously begun. At the request of a number of brethren in the country, where neither bank checks nor post office orders are easily obtained, the Editors and Proprietors of the PRESBYTERIAN BANNER will receive and forward any contributions intended for the church at Salt Lake City.

SALT LAKE CITY.

First we are glad to understand that our Church among the people at this place is beginning to receive donations from such as feel an especial interest in the rescue of Mormon women and children from the sad toils of error. Our power of little. Five accomplishing in one afternoon what

congregation is meantime steadily growing, the average being now about eighty, whereas at the commencement, on the second Sunday of October, only nine persons were present. Surely this is gratifying and encouraging, but these prospering labors will receive a very serious check, if indeed they are not rendered nugatory, should the money to build a church not be raised and promptly forthcoming. Calculating upon the generosity of the Presbyterian women of the land, this little congregation has not hid its light under a bushel, and hence has been exposed to the antipathies, and lately, the virulent attacks of the Mormon leaders, who begin to feel its influence. Their principal organ has quoted the appeal lately published in our columns, and followed it with such comments and communications as might be expected. Of this we do not complain. It was expected, and indeed is an encouraging sign. But the conspicuity thus won ought to be perpetuated by the fulfilment of the appeal, to the last brick and finial.

The

Correspondence.

SALT LAKE CITY, Dec. 14, 1871.

Editor Deseret News:—Dear Sir.—Patience and endurance are laudable qualities, but they have limits. Ours found their utmost boundary this morning, while reading an article entitled, "To the Ladies of the Presbyterian Church, in behalf of Salt Lake City," and we felt that to sustain self-credit we must speak.

When men seek to represent us as degraded and imbecile, it is well enough to hold our peace. We have husbands and brothers, trustworthy protectors of name and honor, not only through the press and in the pulpit, but by administration of the unsparing rod of justice if necessary.

Knowing how sacredly our honor is intermingled with their own, we can safely trust all such cases with them, but when *women* undertake a system of misrepresentation, are we not able ourselves—is it not our right and duty, to pull down the covering of falsehood with which they seek to envelop their would-be righteous enterprise, and with just indignation point out to the public a few of the premeditated errors of their benevolent scheme?

We think so; and to the *honorable ladies* whose names are found appended to the pious document under consideration, we would express our appreciation of their benign efforts in our behalf, from a standpoint far above whining cant and hypocritical subterfuge.

We have no objections to your building a meeting house, at whatever cost your taste may suggest; we do not object to your taste in resorting to the somewhat doubtful method of *begging* to accomplish your object; but we do object to being held up as dumb *puppets* in the hands of a few contemptible specimens of perverted humanity, for the purpose of deceiving unthinking women, who perhaps have never had the opportunity of exercising their own

judgment in regard to the justice or truth of your statements.

We do object to false pretences. If you would be respected by honest people, come out like honest women and declare your true motives. Say to your uninitiated sisters, "The Mormon women are not down-trodden slaves, but we wish them to be! We have joined our hands with corrupt and unscrupulous men to falsify their position and their characters; to seek, under a cloak of sanctity, and under the shadow of the pulpit, to institute a religious crusade against hard-earned homes and happy firesides; to bring Utah's pure and honored daughters down to the level of modern Christendom; that they will not blush with indignation to meet fallen and depraved creatures flaunting along streets which never knew such denizens before the 'Morning star of Deliverance' began to dawn upon the 'unwilling slaves to Mormonism!'"

We too, might ask a "Christmas gift for the Lord," of our sisters, scattered through free America; one for which, if granted, we could surely promise God's blessing in return. We do not ask for money; we build our own meeting-houses, or worship God under the high arches of heaven until we can, with the honest toil of our own hands, erect a dwelling to his name. Whoever heard of "Mormons," male or female, asking even for that which is their due, as reclaimers of a desert, and subduers of nature's sternest wilderness? No, we do not sit down in our easy chairs and ask our neighbors for five dollar contributions with which to build a house and call it a "Christmas gift to the Lord," wherein to rustle our silks and frills, and listen to priests who pray for hire. The gift that we want comes from the heart, not the pocket. We want justice. Our American sisters should understand, the world, should understand, the motive that prompts American women to ask for justice, should arouse themselves to the fact that justice is withheld from us, and, with the few men of integrity and honor who have heard our plea, and begin to realize our wrongs, join woman's voice with theirs against persecution and vile calumny, hid under the sacred name of religion, and with its truth-

nating and manifold evil and life corrupting designs, veiled with hypocritical sanctity.

What think you, ladies of the Presbyterian, or any other church, of women, who will, in a petition, asking aid for down-trodden females, place their names side by side with those of characters who has within the last few days figured in police courts, on no very creditable charges? Why not append the names of fifty or a hundred of those heart-broken "Mormon" women who hail the "present movement as the morning star," etc?

We answer, because they cannot be found, and we think that the fair petitioners in our behalf are aware of the fact, that should their scheme succeed, and their church house be erected, not one honest "Mormon" woman would ever be found within its walls, save to contrast the gilded cup of emptiness offered there with the full lifegiving draughts which flow from our own sanctuaries where religion is not made to pander to selfishness, and the worship of God a subterfuge for evil designs.

ONE OF THE DELUDED WOMEN.

THE EVENING NEWS.

GEORGE Q. CANNON,
EDITOR AND PUBLISHER.

Wednesday, - - December 13, 1871.

If any of our sisters, mothers, or daughters wish to bestow a charity averaging five dollars each, as "a Christmas gift to the Lord," now's the time. There is no doubt that Mr. J. C. Royle or Mrs. C. M. Hawley, Salt Lake City, Utah, will be delighted to receive the contribution, for evidence of which

It may be that the "hundreds of the poor, deluded, and down-trodden women of Utah," (though by the by we have understood that they numbered about sixty all told, half a score or so of whom were recently municipally put "through by daylight,") if they are "convinced that they will not be again deceived," will hail this charitable begging better as one of the rays of "the morning star announcing their deliverance," not from the imaginary "degradation of Mormonism," but from the

of their real and undeniable degradation of
from a the "civilization" introduced, sup-
cant a ported, and practically defended by the
have anti-Mormon crusaders. Still we may
mer be permitted to exhort them and
tas everybody else to consider well the ad-
yo mirable logic of this benevolent opera-
do tion—"We can only reach these people
ph through the church; but a church build-
bei ing is essentially necessary to the effi-
ha cient working of the church itself;" and
of thirty thousand dollars is necessary to
of the erection of the building; hence the
per necessity of the magnanimous five dol-
of ex lar invitation. Again—"an organiza-
gard tion is already formed," "but a pere-
ments quisite to its success is a suitable
If you house," "which cannot be erected for
people less than twenty-five or thirty thous-
decl and dollars," hence the necessity of the
uni noble five dollars subscription. Thus
me you see the inevitable root of the mat-
we ter is the money, the filthy lucre is the
our grand object of attack, all comes round
lous to the same thing at last, everything
v their converges to the one focus—the money
of sar makes the mare to go. Take either of
the the above formulas, and the result is
sa the same, precisely, and that is, money
ha is wanted, money, money, money,
ar these "poor deluded women" cannot be
of converted without money, and those
en who can be are not worth a groat.
the Neither Watts nor Whately understood
prev the art of putting things better than
this this Presbyterian committee, at least
sho not this money sort of thing. Now if
the those Ogden mines will only hold out
req the tin till this Presbyterian church is
cou built, what a blessed thing it will be!
post Then they can either hold out or peter
o out, just as they please.

the F "It may be said that the "Mormon"
PRESL sisters are not solicited, but the Presby-
forwar terian sisters afar off. Never mind
the ch that—when you take your money to Mr.
ca Royle or Mrs. Hawley, it is not sup-
Fir posable that such a little thing as that
ame a will be permitted to prove a bar to ac-
far rpris ceptance. The Presbyterians of Salt
gr a do Lake are professedly impecunious, the
est money is wanted, badly wanted, it is

Fe child earnestly begged, and therefore it is not
pra reasonable that there will be any exces-
tr ma sively hypercritical scrupulosity mani-
fr power fested respecting the source from whence
sp accomplish it comes. Try it, if you wish to, and see
whether either the gentleman or the
lady treasurer will have the temerity to
refuse a "Mormon" V, or even an X.
O, no.

Now let it not be thought for a mo-
ment that we despise money, or reject
what legitimately comes to our hands.
But at the same time, it is not a thing
for which a man can deny his religion,
or deny any truth, or what he conceives
to be the truth, or for which he can turn
his back upon his brothers or sisters or
friends. Perish all the money in the
world, rather than that.

Neither are we averse to our Presby-
terian friends drawing money into
Utah, not at all averse, for money,
though a bad master, is an excellent
servant, in many respects a true friend
in need. On the contrary, we sincerely
hope that the invitatory epistle will be
liberally responded to by the ladies to
whom it is specially addressed, for, if
faithfully expended among our citi-
zens, for value received, the thirty
thousand dollars will do good to the
city and Territory, there is no doubt
of that. It is to be hoped that Bishop
Tuttle's church also will get a little
money from the East. It will all do
good, if properly handled. The bishop
has our best wishes in his attempts to
obtain a few thousands.

We might remark, by way of conclu-
sion, that the remarkable results mani-
fest all around us have been effected by
the "Mormons" without the interven-
tion of begging letters, but by the faith,
energy, and persevering industry of the
people themselves, unaided by five dol-
lar contributions from afar, results com-
pared with which what this Presbyte-
rian committee have effected, or even
what they propose or expect to effect,
with the aid of the begged thirty thou-
sand, are but as the small dust of the
balances. Besides does not Sheldon
Jackson very kindly say that this
special invitation is "not to debar any
other parties from giving to so desir-
able an object" as this one of making
"a Christian present to the Savior?"

CONTRIBUTIONS TO THE CHURCH AT SALT LAKE CITY.

SALT LAKE CITY, Jan. 19th, 1872.

Dear Evangelist:—Can you find room in your columns to publish the following list of names, with their donation toward the erection of the Presbyterian church in this place? I think it will do good, as the public will see that we are a good ways off from our \$25,000.

Your brother in Christ,

JOSIAH WELCH.

Mrs. Sheldon Jackson, Denver, Cal.....	\$5 00
Anna Cuyler, Brooklyn, N. Y.....	5 00
M. H. Mather, Cleveland, Ohio.....	5 00
N. Seymour, Brockport, N. Y.....	5 00
Anna M. Tripp, Orange, N. Y.....	5 00
James Armitage, Monroe, Mich.....	5 00
S. A. Kirkwood, Bloomington, Ind.....	5 00
H. A. Roberts, Philadelphia, Pa.....	5 00
A. P. Waterman, Beloit, Wis.....	5 00
L. B. Goodyear, Camden, N. Y.....	5 00
E. A. Lowther, Puebla, Cal.....	5 00
D. Cooper, Detroit, Mich.....	5 00
J. E. Dutton, Bainbridge, N. Y.....	5 00
Wm. Burton, Cohoes, N. Y.....	5 00
M. E. Fenn, Pittston, Pa.....	5 00
G. C. Benton, Chicago, Ill.....	5 00
J. M. K. Brayton, Utica, N. Y.....	5 00
E. H. Craven, Evanston, Ill.....	5 00
C. A. Williams, Geneva, Wis.....	5 00
E. M. Metz, South Orange, N. J.....	5 00
L. A. Harrington, Coldwater, Mich.....	5 00
J. R. Kellogg, Allegan, Mich.....	5 00
Wm. Blain, Chicago, Ill.....	5 00
J. H. Farwell, Lake Forest, Ill.....	5 00
S. W. Vernon, Chicago, Ill.....	5 00
James Shaw, Windham, Ohio.....	5 00
Lizzie B. Wight, Chicago, Ill.....	5 00
Charles Perry, Southport, Conn.....	5 00
R. Town, Brooklyn, N. Y.....	10 00
Dr. Patterson, Chicago, Ill.....	5 00
H. H. Hoyt, Syracuse, N. Y.....	1 00
J. E. Jewett, New York.....	5 00
Mary A. Wilson, Hollydaysburgh, Pa.....	5 00
Miss Mary Wilson, ".....	5 00
Mrs. Dr. Curtis, Rockport, Ill.....	15 00
A. L. & F. S. Potter, Ill.....	5 00
W. R. Irwin, Galesburgh, Ill.....	5 00
V. N. Lodyn, Blairstown, Iowa.....	5 00
Thomas Williams, Vernon, N. Y.....	5 00
L. L. Dudley, Memphis, Mich.....	5 00
S. V. Faulkner, Waterford, Pa.....	5 00
Member 1st Presbyterian church, Phila.....	5 00
Through Rev. B. F. Stean, Astoria, L. I., 6 ladies.....	32 50
Mrs. Burkdall, Sidney, Ohio.....	5 00
Charles Kidd, Nankin, Mich.....	4 85
Ladies of Canonsburgh, Pa.....	9 00
Mary A. Amer, Tuscola, Ill.....	5 00
C. L. McConnell, Girard, Pa.....	5 00
Miss H. L. Jones, Germantown, Pa.....	5 00
Ann Page, Cohoes, N. Y.....	5 00
H. M. Anderson, D..... Iowa.....	2 00
Mary W. Witter, Ohio.....	2 00
A New Jersey Reader.....	5 00
Miss Jennie Taylor, Brooklyn, N. Y.....	5 00
V. M. Tompkins, New York.....	5 00
"Sallie," Springfield, Ohio.....	5 00
"Anonymous," Pittsburgh, Pa.....	20 00
J. E. Treat and M. L. Milligan, Lenox, Ohio.....	5 00
"M. W. H." Widow's mite, Perrysburgh, Ohio.....	5 00
Miss J. C. Kellogg, Little Rock, Ark.....	5 00
"One of the 5000," Geneva, N. Y.....	5 00
Mrs. J. W. Stewart, San Francisco.....	5 00
Laura White, Albany, N. Y.....	5 00
"Mother and Daughter," Fort Wayne, Ind.....	10 00
L. C. Torry, Mt. Clair, N. J.....	5 00
J. R. Ford, New York city.....	20 00
Mrs. D. C. Blair, Belvidere, N. J.....	5 00
"A Friend,".....	5 00
Mrs. J. A. Huntington, Norwich, Conn.....	10 00
C. H. Taylor, Cincinnati, Ohio.....	5 00
S. Boardman, San Francisco.....	5 00

Fairchild, New Providence, N. J.....	10 00
M. W. McMeecham, Dublin, Ind.....	5 00
M. C. Shoomaker, Apollo, Pa.....	5 00
A. G. Grey, Monmouth, Ill.....	5 00
E. P. Patterson, Bellefontaine, Ohio.....	5 00
J. L. Lewis, Rochester, N. Y.....	5 00
M. J. Byers, Lexington, Mo.....	5 00
M. M. Whitehill, Beaverfalls, Pa.....	5 00
John Sanburn, Knoxville, Ill.....	5 00
E. E. Whittlesay, Corfu, N. Y.....	5 00
T. E. Morgan, Rural, Wis.....	4 00
Miss Libbie Heacock, Gloversville, N. Y.....	5 00
"One of 5000,".....	5 00
"R." Newark, Del.....	2 50
Mrs. Nancy Reed, Bellefonte Pa., per Rev. Mr. Wylie.....	55 00
Miss Sarah K. Lamb, Pleasantville, Pa.....	5 00
Mrs. Gelwick, Cal.....	5 00
C. H. Parsons.....	5 00
H. H. Hoyt, Rochester, N. Y.....	10 00
Mrs. J. S. McCord, Pittsburgh, Pa.....	5 00
W. A. Jones, Crawfordsville, Ind.....	2 00
Gen. King.....	5 00
Isaac Boynton, Albany, N. Y.....	15 00
A Reader of N. Y. Evangelist, New York city..	2 00
Kate H. Johnson and others, Philadelphia, Pa.....	30 00
Rev. A. Kingsbury's Con. (10 ladies) Putnam, O.....	35 00
J. D. Hamilton, for 5 ladies, Camybellstown, N. Y.....	22 00
"Anonymous," Independence Mission.....	5 00
Home Missionary's Wife, Wamego, Kan.....	2 00
E. C. Junken, Wyandot, Ohio.....	5 00
"A Lover of the Cause," New Buynnton, Pa.....	5 00
"Anonymous," Frankfort, Ky.....	5 00
Mrs. A. M. Wilson, Fort Wayne, Kan.....	5 00
N. B. Young, Charlestown, Ind.....	5 00
Rev. A. S. Farren, for 2 ladies, Haverstraw, N. Y.....	10 00
M. Stoner, Elizabeth, Pa.....	5 00

Total to January 22, 1872.....\$745 35

Our Church in Salt Lake City.

BY REV. JOSIAH WELCH.

Fifteen hundred of the twenty-five thousand dollars asked for the church in this city is in the hand of our treasurer. This has come mostly in five dollar contributions—the voluntary offerings of Christian hearts. We have received scores of assurances that "we are praying for you." One lady, who lost her home by the Chicago fire, sends us \$5.00 as "a thank-offering" for the preservation of her own life and that of her child. Another, in dying, directs that \$5.00 be sent to us, as her "last gift to Christ." Another old lady of eighty years canvasses her neighborhood, and sends \$55.00 for the "mission among the Mormons." When we receive such encouragement as this, surely we need not fear but what God will put the seal of his approval on his work here. He is already blessing us in giving us attentive hearers and increasing numbers from Sabbath to Sabbath. Still, what can we do with fifteen hundred dollars alone? A lot on which to build will cost us \$3,000, to say nothing of the church edifice itself. Labor and living are high, and building material expensive, so that our estimate of \$25,000 for a plain, substantial building, which will seat four to five hundred, is considered by house builders and contractors

tion here as the lowest figure possible with which we can get along. We are not extravagant, as some of our brethren in the East seem to think. We do not aim at grandeur—we only ask for a comfortable church home; such an one as five to eight thousand dollars would build almost any place in the States.

Here we are, in the centre of one hundred thousand people, who are strangers to the truth; continual streams of people are pouring in upon us from all parts of the country. There is a prosperous future for this Territory to all present appearances. The shackles are falling from hundreds of the conscience-bound of Utah. Many of these people hear the preaching of Christ gladly. Shall they perish for the "bread of life," simply for want of a roof to cover them and places for them to sit to hear the Gospel?

This is most certainly the grand opportunity for our glorious Presbyterian Church to plant her leaven in the very heart of this great Territory and people. If the present is not improved, the opportunity will be gone. The agents of Satan are alive, liberal and active here. Shall the Church show less interest and zeal? Where are the four thousand seven hundred Christian women of our Church who have not heard our appeal? Who will come forward with a special offering to God, and plant the Presbyterian Church on a stable footing in the centre of Mormonism?

If the Church at large will give us a house, we can almost assure them to a certainty that we will be able to stand alone, without help from the Home Board, inside of three years, and begin to pay back into the treasuries of the Church; for "a great door and effectual is opened to us" here, but who will lend a helping hand to enable us to enter?

One writes to ask, "to whom shall we send money?" Send to Mr. J. C. Royle, Salt Lake City, in bank checks, Post Office orders, or registered letters.

HOME MISSIONS.

Church in Utah.

SALT LAKE CITY, February 26, 1872.

Messrs. Editors—Only three hundred of the five thousand ladies to whom we appealed for five dollar contributions, to erect a Presbyterian church in this city, have heard our call. It will cost us three thousand dollars to purchase a lot, on which to build, to say nothing of the church edifice itself. Labor and living

are both high, and building material scarce and expensive. Twenty-five thousand dollars, with the greatest economy, will only erect a plain, comfortable house of worship, which is our only aim and desire.

This is the centre for one hundred thousand souls to-day, and to all appearances, thousands more will be here before another summer has passed. We only ask the great Presbyterian Church of the United States to assist us, to procure a commodious church home. One thousand dollars will advance the cause of Christ here to-day more than five times that amount three years hence. Hundreds of these "wanderers" can be brought under gospel influences, if we have but a roof to cover them and seats to hold them, for many of them hear the preaching of Christ gladly. "A great door and effectual is opened" to us here, but we can not enter, unless the Church abroad will lend a helping hand. Our hearts are greatly encouraged with the success of our work in the field already. Some write to us that they would send money, but they suppose we will surely get enough without their contribution. Others write to tell us that they have no sympathy with us because we are extravagantly exorbitant in asking for twenty-five thousand dollars. But we are sure, if these good brethren knew of the cost of buildings here, they would think differently. Just as a prominent minister of one of our churches in the East, passing through here a few weeks ago, after looking the field over, and seeing its crying wants, came to me and said, "I am going home to work up that appeal in my congregation. I see you ought to have every cent you have asked for." Another minister writes to me to "keep it constantly before the people," and we will assuredly be encouraged to go forward with our building. A minister writes, "A lady said to me to-day 'I would like to give five dollars for the Utah church, if I knew it was needed, but I can't find out any thing about it, and I won't send.'" We do most certainly need it, and we are asking and praying for it. Send it by Post Office order, or bank check, to Mr. J. C. Royle, Salt Lake City.

JOSIAH WELCH, Minister.

FREEDMEN.

TO THE LADIES' BOARD OF MISSIONS.

DEAR SISTERS,—I enclose you the appeal of the Presbyterian women of Utah to their sisters in the United States for help, and as it comes within the jurisdiction of your Society, I would earnestly ask you to give the appeal emphasis by inviting all your members and auxiliaries, to contribute to this object as a special gift to the Lord, upon that day, which, by general custom, commemorates his birth. As the wise men of the East brought their gifts to the Infant Saviour, so let the Christian women of our land, and especially of the Presbyterian Church, bring their gifts to erect a church to His name in Salt Lake City, the centre and seat of that fearful delusion which leads captive over a hundred thousand souls, and debases woman to the level of brute beasts. Already some Mormon women of high social position (so far as they can have any) are regular attendants at our service, and a large number would hail the erection of our church as the dawning of better days.

In a wonderful and unexpected manner the door has been thrown wide open to us in Utah. Will not the Christian women of our Church, who with warm loving hearts have penetrated the harems and zenanas of India, also take compassion on their sisters of the harems of Utah, and extend a helping hand to these thousands of deluded and oppressed women of our own land?

Will not your members and auxiliaries use their influence for securing contributions for this purpose. Where Sabbath Schools have a Christmas Tree, let the gatherings for Utah be hung on the Tree, as an offering to the Lord, and, at the close of the distribution, let it be taken from the tree, and some one lead in prayer asking God's blessing to go with it to Utah.

We rejoice very much at what you are accomplishing in New Mexico. The Lord greatly bless you in your labors of love.

Your Rocky Mountain Missionary,

SHELDON JACKSON.

Sheldon Jackson
August lots were
of the church com-
march was completed and

Rocky Mountain Presbyterian



tain

VOL. I, NO. 3.

DENVER, COLORADO, MAY, 1872.

SYNOD OF COLORADO,

**An Historical Sketch of its Presbyteries,
Churches and Mission Work.**

The General Assembly of the Presbyterian Church, in the United States of America, in session at Chicago, Illinois, May 18th., 1871, in response to several overtures, took the following action.

Resolved, That the Synod of Colorado, is hereby constituted to consist of the ministers and churches in the Presbyteries of Colorado, Santa Fe and Wyoming; and that said Synod meet at Pueblo, Colorado, on the 4th day of September, 1871, at 11 O'clock, A. M., and be opened with a sermon by Rev. Sheldon Jackson, or in his absence, by the oldest minister present, who shall preside until a moderator be elected.

In accordance with the above action, the Synod met and was opened with a sermon by Rev. Sheldon Jackson, from Ecclesiastes, 9:10, and constituted with prayer.

Rev. D. H. Mitchell was elected temporary clerk.

No quorum being present—Synod adjourned to meet at the call of the Moderator.

Closed with prayer, and apostolic benediction.

SYNODICAL NEWSPAPER.

Through facilities offered by Rev. W. T. Wylie, and the Bellefonte Press Company, the *Rocky Mountain Presbyterian*, an eight page, 32 column monthly paper, devoted to the advancement of Presbyterianism in the several Rocky Mountain Territories, was established at Denver, Colorado, March 1st 1872. Rev. Sheldon Jackson Editor and Proprietor.

Sheldon Jackson, Editor.

chase
of the church.

HISTORICAL NARRATIVE OF THE PRESBYTERY OF
WYOMING, BY REV. WM. G. KEPHART, STATED
CLERK.

The Missouri River Presbytery at a meeting in Sioux city, Iowa, April, 29th, 1869, in connection with the Presbyteries of Fort Dodge and Des Moines appointed Rev. Sheldon Jackson as Superintendent of their Missions in Nebraska, Western Iowa, Dakota, Montana, Utah, Wyoming and Colorado.

Immediate steps were taken to occupy all the principal points as centres of operations. Rev. John L. Gage, Cheyenne, Wyoming Territory, was commissioned for Cheyenne and Laramie. He commenced labor on that field May, 18th 1869, and remained three months. On the petition of some of the citizens of Cheyenne, claiming to be Presbyterians, the Presbytery of Missouri River, appointed Rev. Sheldon Jackson and Rev. John L. Gage, a committee to organize a Presbyterian church. In compliance with the request the church was organized July, 18th 1869, with the nine signers of the petition.

Rev. Gage was followed by Rev. H. P. Peck, October, 1869. He in turn by Rev. Wm. G. Kephart, February 1st, 1870, who is still in charge. The foundation for a house of worship was laid in the fall of 1869, and the building erected in the spring of 1870, the foundation largely contributed by the Board of Church Erection and the Rutgers St. Landmark church of New York city. The building was dedicated July, 16th 1870. Services were held by Rev. Sheldon Jackson. Dedication sermon by Rev. Wm. G. Kephart. The church was named "The Krebs Memorial Presbyterian Church" in memory of Rev. John M. Krebs, D. D.

HELENA, MONTANA TERRITORY.

The Presbyterian church of Helena, was organized by Rev. Sheldon Jackson on Sabbath, August 1st, 1869, with thirteen members. The services were held in the Academy. Rev. W. L. Lums of Chicago, was soon after put in commission for that field, but was prevented from accepting the appointment. In the fall of 1870, Rev. Josiah Welch was commissioned for Montana, but was prevented from going by the necessities of the work at Salt Lake City. So that the Territory remained unsupplied until this present season, when three ministers are under commission from the Boards of Home missions to occupy the Territory.

RAWLINGS, WYOMING TERRITORY.

The first church, in order of organization, was at Rawlins. This church was organized by Rev. Sheldon Jackson August, 8th 1869, with nine members. Wm. C. Wilson, Ruling Elder.

Immediate steps were taken for the erection of a church and on March 13th, 1870, the first Presbyterian church building erected

at Rawlins. The Union Pacific R. R. was dedicated to God. The services were con-

ducted by Rev. Sheldon Jackson. This church was the result of funds contributed by Mrs. Wm E. Morris, and friends of Philadelphia, and the Board of Church Erection.

In August, 1870, Rev. F. L. Arnold having removed to Laramie commenced preaching at Rawlins.

LARAMIE, WYOMING TERRITORY.

The church at Laramie was organized on August 10th, 1869, by Rev. Sheldon Jackson, and Rev. John L. Gage with five members. G. M. Lancaster, ruling elder. Revs. Messrs Gage, Peck, and Kephart each labored at Laramie in connection with Cheyenne.

Previous to Rev. Mr. Kephart's arrival, the little church had been reduced by removals to three members, and the ruling elder joined the Baptist church. The church was gathered up by Mr. Kephart and in the spring of 1870 Mr. Charles H. Richards was elected and installed ruling elder. In August, 1870, Rev F. L. Arnold took charge of the Church and still remains its supply. Early in 1871, steps were taken towards erecting a Church building. Mrs. Daniel Parish, of New York City, becoming interested in the enterprise, contributed a memorial offering of three thousand dollars towards the building, and subsequently added an organ, and silver communion service, her husband presenting a bell.

The church was completed and dedicated on Sabbath, Feb. 4th, 1872—sermon by Rev. Sheldon Jackson, dedicatory prayer by Rev. F. L. Arnold, the pastor. Rev. Wm. G. Kephart, of Cheyenne, and Rev. F. Stewart, of Evans, taking part in the services. The parsonage was erected in the fall of 1870. In commemoration of the Re-union, and at the request of Mrs. Parish, the church was named "The Union Presbyterian Church of Laramie."

CORINNE, UTAH.

Early in May, 1869, Mr. Jackson, secured the services of Rev. Melancthon Hughs, who arrived at Corinne, June, 11th 1869, and commenced services on Sabbath, June 13th. On 6th of August, 1869, Mr. Jackson held a public meeting in the old city hall (an unplanned board shanty) at which Hon. E. P. Johnson, Dr. J. W. Graham and J. A. Gaston, were elected trustees of the Presbyterian Church to be formed. Early in April, 1870, Rev. Edward E. Bayliss, removed to Corinne, commencing public services on the 10th of April and continuing until October, 9th 1871.

The organization of the church was effected on the 14th of July, 1870, with nine members. G. A. Bruce, ruling elder. The services were conducted by Rev. Sheldon Jackson and Rev. E. E. Bayliss. In August lots were secured and the erection of the church commenced. This church was completed and

Dedicated on Sabbath November 20th 1870, Rev. John Brown of Elko, Nevada, and Rev. Sheldon Jackson assisting Rev. E. E. Bayliss in the services.

Upon the leaf of the pulpit Bible presented by the Infant class of the Fourth Presbyterian Church, Syracuse, New York, is written "Though the grandest river in the world, the Rocky mountains, and over half the width of a continent, separate us from our infant friends in Syracuse, it is delightful to reflect that Christian love is broader than plains, and grander than mountains; that little children are suffered to come with mission offerings and evangelists in Utah, are up borne by the prayers of the pure in heart."

The parsonage was erected early in 1870. During the winter of 1871-72, the church was supplied from time to time by Rev. Josiah Welch, of Salt Lake city.

SWEET WATER MINES.

During the summer of 1869, Rev. Sheldon Jackson and Rev. M. Hughs, made several missions tours to South Pass city, and Atlantic, but Indian difficulties prevented any permanent occupancy.

EVANSTON, WYOMING TERRITORY.

The field was first visited and canvassed by Rev. Sheldon Jackson, April, 24th 1871. Services were held in a hall over a saloon. The church was organized early in July, and a neat church building completed by January, 1st 1872. During 1871, the church was supplied by that indefatigable laborer Rev. F. L. Arnold, of Laramie.

SALT LAKE CITY, UTAH.

Though the eyes of the church had been, for months, turned toward Salt Lake City, as a mission field, it was not until July 1st 1871, that Rev. Sheldon Jackson was directed by the Board of Home Missions, to ascertain if the time had come for the establishment of a mission. He was followed by the Rev. Cyrus Dickson, D. D., secretary of the Board.

The way being found open, Rev. Josiah Welch, under commission for Montana Territory, was transferred to Salt Lake City.

He commenced laboring there, October 1st 1871. The church was organized with twelve members, on Sabbath, November 12th 1871, in the Skating Rink, by Rev. Sheldon Jackson, and Rev. Josiah Welch, assisted by Rev. G. S.

Boardman D. D., who was providentially present. Messrs. J. J. Critchelow, E. H. Parsons, and M. B. Osburne, were elected, and installed ruling elders. An appeal was issued, asking 5,000 presby-

terian women, to contribute \$5.00 each, as a Christmas gift to the Lord, to be used in building a Presbyterian Church, at Salt Lake City.

ORGANIZATION OF PRESBYTERY.

At the ajourned meeting of the General Assembly, Old School, held in Pittsburgh, Pa., November 1869, the ministers and churches in Wyoming, Utah, and Montana, were placed in the new Presbytery of Colorado.

At the General Assembly held in Chicago, May 1871, they were constituted a Presbytery by themselves, to be known as the Presbytery of Wyoming.

In response to several overtures, the General Assembly took the following action.

"Resolved: That the General Assembly hereby constitutes the Presbytery of Wyoming, to be composed of Rev. E. E. Bayliss of the Presbytery of Des Moines, Rev. F. L. Arnold of the Presbytery of Iowa City, Rev. W. G. Kephart, of the Presbytery of Missouri River, Rev. Lewis Hamilton, of the Presbytery of Colorado, and Rev J. F. Stewart, of the Presbytery of Colorado, with the churches in Montana, Wyoming, and Utah, that the first meeting of the Presbytery be held at Laramie, Wyoming Territory, on the 2d Friday of June, at 7 45 p m, and that it be opened with a sermon, by the Rev. W. G. Kephart, or in his absence, by the oldest minister present, who shall preside until a moderator be elected."

There being no quorum present at Laramie at the time designated above, an adjournment was made to Cheyenne, in pursuance of which Presbytery met at Cheyenne on Tuesday the 13th of June, at 2 P. M. Present Rev. F. L. Arnold, Rev. Wm. G. Kephart, Rev. J. F. Stewart, and Rev. Sheldon Jackson, corresponding member. The session was opened with a sermon by Rev. F. L. Arnold, from Mark 9: 29. Rev. F. L. Arnold was chosen Moderator and Rev. Wm. G. Kephart Stated clerk. The first commissioners to the General Assembly were Rev. Wm. G. Kephart and elder G. E. Gates.

At its second meeting, the following action was taken with reference to the Superintendent of Missions, for the Territories:

"We, the members of the Presbytery of Wyoming, take this opportunity of expressing our appreciation and entire satisfaction with the work and services of Brother Sheldon Jackson, Superintendent of Missions in the large and interesting field over which he is placed, and particularly over that with-

in the bounds of our Presbytery. We take pleasure in endorsing his work and hereby tender our thanks for the timely assistance which he has been instrumental in giving to our weak and struggling churches, his careful oversight and watchfulness, his untiring zeal, encouragement and judicious counsel to our ministers and people; and further, we recommend that he be re-appointed Superintendent of Missions for the same field, for the ensuing year."

The following resolution of thanks was also adopted:

"The Presbytery of Wyoming, in session at Laramie, February 3d, 1872, rejoicing with the Union Presbyterian Church of Laramie in the completion of their beautiful house of worship; and being thus forcibly reminded of the warm christian sympathy and generous assistance that has enabled this and other of its weak churches to secure such neat and comfortable buildings, would take the occasion of its first annual meeting to express the thanks of the Presbytery to Mrs. Daniel Parish, of New York, for her large donation to the church at Laramie; to The Rutgers Street Presbyterian Church, of New York City, for their substantial assistance to the church at Cheyenne; to Mrs. William E. Morris and friends, of Philadelphia, for the chapel at Rawlin Springs; to the Second Presbyterian Church, of Elmira, New York, the Presbyterian Church of Yorktown, N. Y., and C. W. Smith, Esq., for their generous assistance to the church at Greeley, Colorado; and to the Board of Church Erection for their timely and efficient help in all our church enterprises."

PRESBYTERY OF COLORADO.

Rise and Progress of Presbyterianism in Colorado Territory, from 1859 to March 1870 by. Rev. A. R. Day, stated clerk and Historian of Presbytery, Approved by Presbytery, March 1872.

• PIONEER MISSIONARIES.

The first Presbyterian minister who visited Colorado, was the Rev. Lewis Hamilton, of the Presbytery of St. Joseph, New School.

He reached Denver on Saturday the 11th of June, 1859. On the Sabbath following, he preached in an unfinished building on Ferry street, West Denver.

At that time there was great excitement over the discovery of gold, in the vicinity of what is now Central City.

Heeding the advice of Horace Greeley, then in Denver, he followed the excited masses to the mountains, offering them in the name of Jesus, the true riches.

He preached at Central City on the 28th of June, 1859, under the spreading pines, to a large congregation, who gave excellent attention to the word.

Hadly Hall, was afterward obtained, and services were held at stated periods during the summer. In July, he partially organized a Union Church, composed of members of various christian denominations, themselves together in the service of Christ. He also visited the South part, the latter part of July, preaching at Tarryall, some two months, when he returned again to Central City where he continued to labor until late in the fall, when he returned to his home in Iowa.

In the spring of 1860, we find him again in Colorado.

He preached at various points in the Territory, principally at Golden City, where he secured the organization of a Presbyterian Society, by the election of trustees. Two lots were obtained on which to build a house of worship, but being left unoccupied were lost.

In November, 1862, he was appointed Chaplain of the Second Regiment of Colorado Volunteers. He served in this capacity until the spring of 1865, when the close of the rebellion brought him release, and he returned again to Colorado, to labor in the cause of the Master. He preached at various points in this new field, among others at Central, Golden, Black-Hawk, and on Baehela-Poudre. At the latter place he found quite a settlement of Presbyterians, some ten miles below Fort-Collins, to whom he preached one Sabbath. During the winter of 1868-9 he labored at Bergen's and on Bear-Creek.

The close of this history finds him laboring at St. Vrain, Burlington and Evans, preparing the way for the establishment of our church at these points. Truly, we may say of him, as the pioneer of Presbyterianism in Colorado, that he has gone every where preaching the gospel.

The next ministers of our church who visited this Territory were Rev's. Steel and Rankin, in 1860. The Rev. John Steel spent the summer in Boulder County, for his health, where he preached each Sabbath day to attentive congregations. In the fall he again sought his home in Iowa.

FIRST PRESBYTERIAN CHURCH, DENVER,

*Corner of H and Stout Streets, Denver, Colorado—
Rev. Wm. V. Brown, Pastor.*

Dr. Rankin, of Buffalo, New York, came to Denver during the summer of 1860 under a general commission from the Board of Domestic Missions. He labored in this field about eight months, during which time he so far perfected on organization as to secure the election of elders and trustees. The elders not being ordained, or installed, the organization was left incomplete. His congregations were large and gave heed to the preaching of the word, but such was the unsettled condition of society, and the uncertainty which still hung over this new land,

that in January, 1861, he returned to the east. In the spring of 1861, the Rev. A. S. Billingsley, of the Presbytery of Missouri River, arrived in Denver under commission of the Board of Domestic Missions. He labored with varied success for about one year. On the 15th of December, 1861, he organized the First Presbyterian Church of Denver, Old School, in regular form. It consisted of eleven members. Simon Cost was elected and installed elder, and on the following Sabbath, John Irwin, having been elected, was duly ordained and installed an elder, also.

Mr. Billingsley ceased preaching in Denver in the spring of 1862, deciding to spend the summer in the mountains, where he labored at various points with some success. In December of that year he returned to Ohio.

The church at Denver was vacant from March until November, 1862, at which time the Rev. A. R. Day, arrived. He was ordained as an Evangelist by the Presbytery of Highland (Old School) to labor at Denver, and by them recommended to the Board of Domestic Missions, who commissioned him for one year from October, 1862 with four hundred dollars aid. The International Hall on Ferry St., West Denver, was obtained, where the congregation held regular services until in the summer the court room, adjoining was obtained.

In June, 1863, measures were taken to build a house of worship. Major Fillmore generously donated lots on F St., between Lawrence and Arrapahoe for that purpose. Work was commenced on the 1st of August and on the 17th of January, 1864, a neat and commodious building 36x64 and, costing \$5,200 was dedicated to the worship of God. On the day of dedication \$1,325 was raised to free it of all debt. To this enterprise, the Board of church extension of the Old School church contributed \$500. In the month of April following, a call was presented by the church to the Presbytery of Highland for the pastoral services of the Rev. A. R. Day, which was so bitterly opposed by a few parties, that Presbytery declined to place it in his hands, advising him to labor as stated supply, which he agreed to do. He continued to preach in this church until March, 1865, when he resigned his charge and returned to Pennsylvania.

A vacancy again occurred which lasted until the month of October, when the Rev. J. B. McClure, of the Presbytery of Chicago (Old School) came, by the invitation of the church, under commission from the Board of Domestic Missions. He labored about two years when he accepted an agency for the North Western Presbyterian and so returned to Chicago in October, 1867.

The church was thus left vacant again, until February, 1868, when the Rev. A. Y. Moore, of the Presbytery of Southern Indiana, Old School, came by invitation of the church to labor. He remained about three months,

received a call from the church, which he declined, and returned to Indiana.

In November following, an invitation was again extended to Rev. A. R. Day, to supply the pulpit.

Being commissioned by the Board of Domestic Missions, he supplied them during the winter of 1868 and 69, leaving them in March 1869, to accept an invitation to labor in the Boulder Valley, Presbyterian Church. The first church of Denver, (Old School) then invited the Rev. C. M. Campbell, to supply the pulpit, which he did, from April 1869 to April 1870, under commission from the Board of Domestic Missions.

This completes the history of the Presbyterian Church in Denver, up to the organization of the Presbytery of Colorado, on the 18th day of February, 1870, at which time the first church of Denver (Old School) was received, and its name changed to Westminster.

In May 1870 the Board of Domestic Missions gave Rev. W. Y. Brown, of the Presbytery of Huntingdon, an open commission with a view to his visiting this church, and occupying the field, if the way be clear. He arrived at Denver early in July, and at once commenced work. On the 16th day of August 1870, he was received into the Presbytery of Colorado, by letter from the Presbytery of Huntingdon, and a unanimous call presented him from said Westminster. (late first church O. S.)

The congregation not being satisfied with their name, it was changed by the Presbytery at their own request, to that of "Stuart Reunion Presbyterian Church." Upon trial it being found that this name was not understood in the community, (many supposing it a new sect of Presbyterians,) the congregation made application to the Presbytery in session at Central City, Col., March 16th 1872 as follows: "The Stuart Reunion Presbyterian Church of Denver, respectfully pray the Presbytery of Colorado, to restore to them their original name," namely "The first Presbyterian Church of Denver," the same being the church which was organized on the 15th day of December, A. D. 1861, by Rev. Amos S. Billingsley, which church we are, and we desire to be so known, and recognized by the Presbytery, and to be so recorded upon the minutes of the General Assembly."

Presbytery granting the request, restored to them their original name, and enrolled them as the First Presbyterian Church of Denver.

Through the indefatigable labors of Rev. Mr. Brown, the church, which had become reduced to a membership of 25, with a Sabbath attendance of 40 to 50, has grown to a membership of 68, with an attendance of over 200. It also possesses a large active and wide awake Sabbath-school.

Having lost the immediate control of their first church building, they nobly set about

the erection of another, which was completed and dedicated to the worship of God with great joy upon the 10th of March, 1872. The prayer of dedication being made by Rev. W. Y. Brown the pastor and the sermon by Rev. Sheldon Jackson, Rev. J. Marr, Rev. G. W. Martin, Rev. J. H. Stewart and Rev. C. M. Campbell assisting in the services. The building is a handsome gothic, capable of seating about 300. It is uniformly furnished, cushioned and carpeted. Cost with ground \$12,200.

The following Sabbath-schools and individuals furnished the memorial stained glass windows Galesburgh, Ill.; LeRoy, N. Y.; Kingsboro, N. Y.; Oakwood Avenue, Troy, N. Y.; Saratoga Springs, N. Y.; 1st Church Albany, N. Y.; Phelps, N. Y.; Cooperstown, N. Y.; Sing-sing, N. Y.; 2d Presbyterian Church Brooklyn, N. Y.; Infant Class, Oswego, N. Y.; Lawrenceville, Pa.; 2d Church Allegheny, Pa.; Clinton St. Philadelphia, Pa.; 2d Church Bridgeton, N. J.; Ladies of 1st Church Elizabeth, N. J.; The Pastor and Superintendent of Missions. The Pulpit was the gift of Miss Dale, of Pennsylvania, and the beautiful and massive Silver Communion Service from Miss Chauncey, through Rev. J. T. Backus D. D. Two hundred yards of carpeting from Mrs. A. Perry Nichols, Oil city, Pa.; and \$100 from Preserved Smith, Dayton, Ohio.

Rev. W. Y. Brown was installed pastor of the church on Sabbath evening March 10th 1872. By order of Presbytery Rev. Sheldon Jackson presided, preached the sermon, proposed the constitutional questions and gave the charge to the people. Rev. John H. Stewart gave the charge to the pastor.

CENTRAL CITY.

The next regular organization of our name was at Central city by the Rev. Lewis Hamilton.

This was effected on the 26th of January, 1862, when a church of nine members was gathered together, with Wm. L. Lee as ruling elder.

Bro. Hamilton supplied them portions of the time until the fall of 1862 when the Rev. G. W. Warner of Weedsport, New York, arrived under commission of the Committee of Home Missions and immediately took charge of the field. He labored here and at adjacent points with great acceptance for about one year, when he returned to his home greatly to the regret and sorrow of many to whose hearts he had become endeared.

He was followed in the labor at Central City, by the Rev. T. D. Marsh, who came in the spring of 1864. He preached statedly in this field until February, 1865, when he accepted an invitation from the church of Black Hawk.

The church remained vacant until November 18th, 1871. Rev. D. H. Mitchell had spent the year 1870 in laboring at Central, but made no effort to revive the old organization. In

November, 1871, Rev. Sheldon Jackson, and Rev. Wm. E. Hamilton, of Black Hawk, undertook the restoration of the old church. Two of the original members, Mrs. Geo. A. Patton and Mrs. Clara Brown, were still in the place.

On Sabbath December, 31st, a communion season was held, and eleven added to the church. Messrs. A. J. Vanderen, and J. G. Ridgely, were elected and installed ruling elders. Present membership, (May 1872,) about forty. In February 1872 a unanimous call was made for the pastoral services of Rev. J. G. Lowrie, who immediately entered upon his labors there.

BLACK HAWK, COLORADO.

The Presbyterian Church of Black Hawk was organized by the Rev. G. W. Warner, on, the 15th of February, 1863, with J. H. Kinney and E. W. Henderson, as ruling elders.

Under the untiring labors and zeal of Father Warner, a beautiful church edifice was erected at Black Hawk, and a flourishing condition of affairs both in temporal and spiritual things secured.

After his departure November, 28th 1863, the church was vacant until July, 1864, when the Rev. J. H. Hiser, came, who labored but a brief time.

After some months of vacancy, the church secured the labors of Rev. T. D. Marsh, who preached for them two years. He was succeeded by Rev. Albert F. Lisle, who remained in the field some fourteen months, and he in turn, was followed by the Rev. George S. Adams, who remained about one year.

In November 1870, Rev. Wm. E. Hamilton took charge of the field, remaining until April 1st 1872, when he left to accept a call to Pueblo.

BOULDER VALLEY.

The next organization which claims our attention, was that of the Boulder Valley Presbyterian Church.

This church was organized in September, 1863, by the Rev. A. R. Day. It consisted of seven members, with P. M. Housel, and G. W. Chambers, as ruling elders.

He continued to preach for them every alternate Monday evening, until the summer of 1864, when the Rev. C. M. Campbell, of the Presbytery of Allegheny City, arrived and took charge of this field. He labored for this church about two years, preaching also at Boulder City, and Upper St. Vrain, a portion of his time. The church was left vacant from October 1866, until December 1867, when the Rev. A. R. Day, returning to the Territory, was invited to take charge of the field, which he did, laboring until Jan. 1st 1871.

From January 1st 1871, up to the present time, the church was again supplied by Rev. Charles M. Campbell.

The church building was erected in 1864.

On the 18th of November, 1868, an element of the First Presbyterian Church, (Old School) without obtaining a dismissal from the Presbytery of Leavenworth, (Old School) with which the church was connected:—

"Resolved, to place itself under the care of the most convenient Presbytery connected with the Presbyterian Church, which is appointed to hold its next General Assembly in Church of the Covenant of New York City."

In accordance with that resolution, and subsequently, on August 10th 1869, they were received into the Presbytery of Chicago, New School, as the First Presbyterian Church of Denver, (New School.) A call being presented from the said church, for the pastoral services of the Rev. E. P. Wells, a member of said Presbytery, and he having signified his acceptance of the same, a committee was appointed by the Presbytery of Chicago (New School) to install him as pastor of said church, a duty which they attended to in due form, which relation continues until the present.

On the 16th of August 1870, the church presented to the Presbytery of Colorado, a letter from the Presbytery of Chicago, (New School) dismissing the First Presbyterian Church of Denver, (New School) to the Presbytery of Colorado. Upon their request they were received into Presbytery.

UPPER ST. VRAIN.

The church of Upper St. Vrain, consisting of five members, was organized by the Rev. A. R. Day, in October, 1869, with Brother Kannoles as ruling elder. Brother Day supplied this church with preaching every two weeks. A portion of this time he also preached on Clear Creek, and on the upper Plate near Brown's bridge, making a circuit of some forty five miles extent.

On the 15th of March, 1872, the church of Upper St. Vrain, was united to the church at Longmont.

IDAHO SPRINGS.

The next church which claims our attention, is that of Idaho Springs.

In the spring of 1864 the Rev. George Rice, left Missouri, intending to settle in California with his family. After a tedious journey of three months, encountering many difficulties and dangers from hostile Indians, and high waters they reached the lovely mountain village of Idaho Springs, intending to rest a while, and then pass on westward. This was on the 11th of July 1864. They finally decided to remain in Colorado, and so exchanged their teams for a hotel building, where they kept boarders.

The bar room was turned into a place of worship, where Brother Rice preached for twelve months.

From this place the congregation removed to the Courtroom, but the removal of the County seat, deprived them of this building, and left them destitute of a place in which to worship.

A hall, in Brother Rice's building was fitted up with the aid of the Good Templars, in which he continues to preach, up to the present time.

During these six long weary years, Brother Rice not only sustained a large family, but to a great extent, the church also.

He very often had to furnish his own fuel and lights and be his own sexton while breaking to the people the bread of life, and all this labor and self-denial and sacrifice with no reward save the blessed promise of the Master.

On the 6th of March, 1870, a church of eleven members was organized with John Roberts as ruling elder, by the Rev. Sheldon Jackson, assisted by Brother Rice.

In 1871 the church undertook the erection of a church building, which was completed and dedicated early in May, 1872, Rev. Sheldon Jackson preaching the sermon and Rev.

Geo. Rice making the dedicatory prayer.—And so the labor and toil of years was crown with abundant success.

SUPERINTENDENT OF MISSIONS.

A brief sketch of the labors of the Rev. Sheldon Jackson, our Superintendent of Missions will close this historical record of Presbyterianism among these mountain heights.

The Presbytery of Missouri River, in session at Sioux city, Iowa, deeply impressed with the great extent of its territory and its destitution, also of the necessity of an agency for exploration and supervision, appointed in connection with the Presbyterians of Fort-Dodge and Des Moines, the Rev. Sheldon Jackson Superintendent of Missions for central and western Iowa, Nebraska, Dakota, Montana, Utah and Wyoming. On July the 1st 1869 this field was enlarged by the Board of Missions at Philadelphia, so as to include Colorado. Steps were taken for the immediate occupation of the more important places.

The Rev. John L. Gage was commissioned for Cheyenne and Laramie; the Rev. J. N. Hutchison for Blair, Fremont and Grand Island; the Rev. M. Hughes for Sweet Water Mines, Bryan, Wasatch, Ogden and Corrinne.

Churches were organized by Bro. Jackson, assisted by the missionaries at several important points: At Cheyenne, on July 18th, 1869; at Helena, August 1st; at Rawlins, August 8th, and at Laramie, August 10th.

Rev. Sheldon Jackson also organized a church of four members with John Irwin, as ruling elder, at Pueblo, Colorado; another organization was secured by him at Georgetown, of thirteen members, with Erskine Mc-

Clellan, as ruling elder. He also organized a church at Colorado city, of five members, Robt. Douglass ruling elder, and one at Golden city of four members, with Mr. Osborne, as ruling elder. These four churches were all established between the 18th of February and the 4th of March, 1870.

Unanimous action of Presbytery, at the annual spring meeting, 1871:

"Resolved, That we most cordially bear our united testimony to the efficiency, activity, zeal and christian devotion of Rev. Sheldon Jackson, in the great work in which he is engaged, and to his eminent fitness for the same. And we do most respectfully, but earnestly pray the Board of Home Missions to continue his commission to this vast field, where he has so successfully labored."

And now to day as we gather together, a little band of christain ministers, and churches, organized into the Presbytery of Colorado, under the authority of the General Assembly of our church, our hearts can but overflow with joy. As we recount the mercies of our God, in keeping us through all these years of toil and weariness, while laying the foundations of our Zion, let us join in that good doxology, wherein the worship of heaven and earth is blended and say:

"Praise God from whom all blessings flow,
Praise him all creatures here below,
Praise him above ye heavenly hosts,
Praise Father, Son, and Holy Ghost."

The above historical sketch, having been read and corrected was unanimously approved by the Presbytery in session at Central City, March 18th 1872, upon which it was,

"Resolved, 1st. That the hearty thanks of the Presbytery be given Rev. A. R. Day, for his care, ability, and diligence in the preparation of this historical record. 2d.—That the stated clerk furnish a copy for publication, to the Rocky Mountain *Presbyterian.*"

As it was desirable that the record should be continued from the first meeting of Presbytery, down to the present, a supplementary record is added.

ORGANIZATION OF PRESBYTERY.

The General Assembly of the Presbyterian Church of the United States, (Old School,) in session at Pittsburgh, Pa., November, 1869.

"Resolved, That the Rev. W. C. Harding, of the Presbytery of St. Paul, Rev. H. P. Peck, of the Presbytery of Chicago, the Rev. Sheldon Jackson, of the Presbytery of Southern Minnesota, the Rev. C. M. Campbell, of the Presbytery of Allegheny City, the Rev. A. R. Day, of the Presbytery of Danc, and such other minister of our church, as may be in the Territories of Colorado, Utah, Montana, and Wyoming, be organized into a Presbytery, to be called the Presbytery of Colorado, and attached to the Synod of Southern Iowa."

FIRST MEETING OF PRESBYTERY.

The Presbytery met in the basement of the Baptist Church, in Denver, at 7½ P. M., February, 18th 1870, and was opened with a sermon by Rev. Sheldon Jackson. The roll was then made out as follows: Ministers, A. R. Day, C. M. Campbell, Sheldon Jackson, H. P. Peck, and Wm. G. Kephart. Churches, First Church of Denver, corner of H and Stout Street, (Name changed to Westminster.) Boulder Valley, Upper St. Vrain, Black Hawk, Cheyenne, Laramie, Rawlings, and Helena.

Rev. Lewis Hamilton was received by letter from the Presbytery of St. Joseph, (New School) and made Moderator of the Presbytery. Rev. A. R. Day, stated clerk.

RECONSTRUCTION.

Under the reconstruction of the Synods by the General Assembly in session at Philadelphia, Pa. May, 19th 1870, the churches in Wyoming were left in the Synod of Southern Iowa, the churches in Colorado were placed in the Synod of Kansas, the church in Utah in the Synod of the Pacific, and the church in Montana left out in the cold.

The Synod of Kansas in session at Topeka, Ka., July, 12th 1870, in the reconstruction of the Presbyteries declared the Presbytery of Colorado to be the legal successor of the Presbytery of Colorado. Ministers Sheldon Jackson, Lewis Hamilton, A. R. Day, C. M. Campbell, Geo. S. Adams and George Rice. Churches, Westminster, Denver, (late First church, Denver.) Boulder Valley, Upper St. Vrain, Black Hawk, Idaho, Colorado, Pueblo, Georgetown and Golden.—

Supplementary history of the churches down to May, 1872.

PUEBLO, COLORADO.

The Presbyterian church of Pueblo was organized by Rev. Sheldon Jackson, on 27th of February, 1870, with four members. John Irvine, ruling elder. In the fall Rev. George S. Adams took charge of the church, remaining one year.

On 1st of April, 1872, Rev. Wm. E. Hamilton having received a unanimous call to the pastorate of the church, removed there and commenced work. Arrangements are in progress for the erection of a church building.

COLORADO CITY.

The Presbyterian church of Colorado city was organized by Rev. Sheldon Jackson, on 28th of February, 1870, with five members. Robert Douglas, ruling elder. In the fall of 1870, Rev. H. B. Gage took charge of the church where he still remains, Bishop of all the country around.

GEORGETOWN, COLORADO.

The Presbyterian church of Georgetown, was organized by Rev. Sheldon Jackson, on the 4th of March, 1870, with fourteen members. Erskine McClellan, ruling elder. In January, 1870, Rev. D. H. Mitchell was called to take charge of the church. In 1871 lots were secured and the means raised for a church building, which will be erected during 1872. This building will be a memorial of the interest taken in this work by G. Dwight, Esq., and the Presbyterian church of Montclair, New Jersey.

GOLDEN CITY, COLORADO.

This church was organized March 7th, 1870 by Rev. Sheldon Jackson, and Elder Simon Cort, with four members. E. T. Osburne, Ruling Elder. Subsequently, Mr. Osburne joined the Episcopal church, and the little church was left without a session, until the Spring of 1872, being governed by a committee of Presbytery.

In January, 1871, Rev. J. G. Lowrie, commenced laboring at Golden, and continued until the Spring of 1872, when he left to take charge of the church at Central.

Through the personal, and unwearied efforts of Mr. Lowrie, funds were secured, (largely from the east) and a beautiful church building erected, which was completed and dedicated, May, 1872. Among those abroad contributing most largely should be mentioned C. W. Potwin, Esq., of Zanesville, Ohio, and Rev. —McHarg, and friends of Cooperstown, N. Y.

GREELEY, COLORADO.

After several visits to the Union Colony, Rev. Sheldon Jackson, organized the church on Sabbath, August 21st 1870, with nine members, L. W. Teller, Ruling Elder. Early in May, 1871, Rev. John F. Stewart, of Evans, commenced preaching at Greeley, one half his time. In the fall, they commenced the erection of a church building, which was completed and dedicated on Sabbath, Jan. 21st 1872. The services were conducted by Rev. R. G. Thompson. Sermon by Rev. Sheldon Jackson, and prayer of dedication by Rev. J. F. Stewart. The funds for this church were largely contributed by the second Presbyterian Church of Elmira N. Y., and C. W. Smith, Esq., of Cooperstown, New York.

On 1st February, 1872, Rev. R. G. Thompson took charge of the field, upon invitation of the people.

EVANS, COLORADO.

As early as 1869, Rev. Lewis Hamilton, commenced preaching at Evans. But nothing permanent was accomplished until the settlement at Evans, of the St. Louis Colony, in the Spring of 1871.

On the 14th day of May, 1871, the Presbyterian Church of Evans, was organized by

Rev. Sheldon Jackson, and Rev. John F. Stewart, with six members. Rev. J. F. Stewart, supplying the pulpit from the commencement. A beginning has been made towards the erection of the church building.

LONGMONT, COLORADO.

At this seat of the Chicago colony, a Presbyterian Church was organized by Rev. Sheldon Jackson, on the 16th of July, 1871, with eight members, Mr. John Ecker Ruling Elder. From September, 1st 1871, to April 1st 1872, the church was supplied on

alternate Sabbaths, by Rev. J. G. Lowrie. On the 15th of March, 1872, the Presbytery of Colorado, at the request of the church of Upper St. Vrain, united themselves with this church. The united churches are known as The First Presbyterian Church of Longmont. Lots have been secured, and arrangements for building are in progress.

COLORADO SPRINGS.

This is the seat of the Fountain Colony, of Colorado. By direction of Presbytery, the church was organized in May, 1872, by Rev. Sheldon Jackson, and Rev. H. B. Gage, committee.

The church under the efficient leadership of Rev. H. B. Gage, is building a house of worship.

CARLETON, COLORADO.

This youngest of all the churches of the Presbytery, is being organized by Rev. Sheldon Jackson, as this article goes to press.

FIRST LICENSURE.

Mr. H. B. Gage was licensed to preach the Gospel, on the 3d of April, 1871.

FIRST ORDINATION.

Mr. J. G. Lowrie, a licentiate under the care of Presbytery, was ordained as an Evangelist, on Sabbath, March 17th 1872. Rev. C. M. Campbell, presided, and proposed the constitutional questions, and made the ordination prayer. Rev. W. E. Hamilton, preached the sermon, and Rev. Sheldon Jackson, gave the charge to the Evangelist.

FIRST INSTALLATION.

Rev. W. Y. Brown, over the First Presbyterian Church of Denver. See historical statements above.

FIRST RULING ELDER.

Simon Cort, was installed Ruling Elder of The First Presbyterian church, Denver, December 15th, 1861.

FIRST COMMISSIONERS TO GENERAL ASSEMBLY.

Rev. Sheldon Jackson, and Elder J. G. Ridgely.

On Thursday the 22nd day of November, 1866, Rev. D. F. McFarland, under commission of the Board of Domestic Missions of the Presbyterian church, Old School, arrived in Santa Fe, New Mexico. He preached in the Senate Chamber on the following Sabbath to a good audience. On the same day he organized a Sabbath school, with seven scholars and three teachers. On the second Sabbath, he initiated the system of Sabbath collections, as a part of divine worship.

On the 13th of January, 1867, he organized a church of twelve members, consisting of four males, and eight females, with one Ruling Elder. W. W. Carothers. He served about two months, when he started for the States. He encountered several storms on the Plains, was taken sick and died. His remains were buried in the Cemetery at Fort Dodge, Kansas. He had been authorized to collect funds for the new church, and was about to visit his wife, parents, and friends in the States. But neither infant church, young wife, nor aged parents were to see him again on earth. Jesus had called him up higher in his holy providence, as if saying, "What I do thou knowest not now, but thou shalt know hereafter," and calling upon church and friends, not to trust in man, whose breath is in his nostrils, but in the Lord who made heaven and earth.

Since the organization, thirty eight have been added to the church, twenty two by profession, and sixteen by certificate. And the Sabbath school has had sixty eight scholars at one time, in attendance, and eight teachers.

The missionary pastor commenced a parochial school, December 7th 1866, with ten pupils. When Presbytery was organized, it was taken under its care, as the "Santa Fe Collegiate Institute." On the 6th of December 1870, the school was merged into the "Santa Fe University, Industrial, and Agricultural college," by charter filed in the office of the secretary of the Territory, under the Territorial General Incorporation law, as prescribed by act of Congress. At the first meeting of the Board of Directors, under the Charter, Rev. D. F. McFarland, the missionary pastor of Santa Fe, church was unanimously elected president of the Institution, and afterwards confirmed by subsequent Board of Directors.

When it is considered that the Papal religion is dominant in New Mexico, that its popular Bishop resides in Santa Fe, and that here are located their prosperous College, and Convent for girls, this Protestant school effort is a great success.

On the 14th of December, 1868, the Presbytery of Santa Fe, was organized according to the act of the General Assembly, June 2nd 1868. Rev. D. F. McFarland, preached the sermon from Joshua, 18:3 last clause

of the verse, viz: "How long are ye slack to go to possess the land which the Lord God of your fathers hath given you"—and made the constituting prayer, when Rev. John N. Shultz, chaplain of 38th Regiment United States Infantry, at Fort Craig, New Mexico, was chosen moderator. Rev. James M.

Roberts, missionary to the Navajo Indians, temporary clerk, and Rev. D. F. McFarland, stated clerk. These, with William Kennedy, Elder of Santa Fe church, constituted the Presbytery which was attached to the Synod of Kansas.

It was a small beginning, far from sister churches, and in the midst of Papal opposition, and Atheistic worldliness. But there were a few here who love Christ and his Kingdom, and God can, and we trust, will make this handful of corn which he has scattered among the Rocky Mountains, wave like Lebanon. When Presbytery was organized, it comprised all the ministers within the Territory of New Mexico, except one or two Episcopal ministers, who were then chaplains in the army of the United States, and the only organized Protestant church, was that of Santa Fe, as above stated. There were some New Mexican Protestants, scattered along the Rio Grande, the remnants of former Baptist and Methodist missions.

The Presbytery now consists of five ministers, and two churches as follows, viz: Rev. John N. Shultz, chaplain United States Army, Fort McKavitt, Texas, Rev. D. F. McFarland, Pastor of mission church of Santa Fe, and President of Santa Fe University, Rev. John A. Annin, Pastor of mission church at Las Vegas, Rev. James M. Roberts, and Rev. John Menaul, missionaries to the Navajo Indians, at Fort Defiance, with the churches of Santa Fe, and Las Vegas. There are two other brethren of the Presbyterian church laboring in the bounds, but not yet united with Presbytery. The Rev. David W. Eakins, chaplain of United States Army, Fort Union, New Mexico, and Rev. P. D. McElroy, a Licentiate of the Presbytery of New York city, recently sent out by the Board of Foreign Missions, and located at Albuquerque.

Besides these ministers and churches composing the Presbytery of Santa Fe, there are now in the bounds of Presbytery, two Methodist ministers, one located at La Junta, and the other at Elizabethtown, with a church organization at each place. Also two Episcopal ministers, one in Santa Fe, and the other at LaCruces, with a church organization at each place. These comprise all the Protestant ministers and churches at the present time, in the Territory of New Mexico.

D. F. McFARLAND.

SANTA FE, N. M.
Oct., 16th 1871.

Stated clerk,
Pres. Santa Fe.

CHURCH IN SALT LAKE CITY.

[CORRESPONDENCE OF THE PRESBYTERIAN.]

Salt Lake City, May 6, 1872.

Messrs. Editors—Last night was our missionary meeting. Our subject was "India and her Christian missions, with their encouragements and discouragements." It was our first meeting of the kind, and our people were much interested. Just after the benediction was pronounced, the following letter, with a draft for ten rupees, to be used in the erection of a Presbyterian church in this city, was put into my hand:

"MELAS, INDIA, Feb 18, 1872.

"My Dear Sir—It is the Sabbath. After the morning services in our little church here among the heathen, I read aloud to my husband the article in the New York *Evangelist* of December 21st, entitled, 'The gospel in the valleys of the Rocky mountains.' Having been over the ground, and seen that motley mass of Mormon women in their degradation, the reading of the article brought them and their condition so vividly before my mind that I was quite ready to add my sympathies and my help in the erection of an evangelical church in Salt Lake, that it might be the means of salvation to some of those wretched women; for it can not be otherwise than that many of them are wretched in the extreme."

And this Christian lady, who has given up her own country and friends to carry the gospel to India, sends back her gift of ten rupees, that the gospel may be preached to the victims of Mormonism. She says:—"It can not be otherwise than that many of them must be wretched in the extreme. One woman said to the writer the other day, 'For long years it has been an unsolved problem to me to know why God ever allowed any such trouble and misery as the poor women of Utah have been and are yet compelled to bear, for not the one-hundredth part of what they have endured and suffered will ever be known except to themselves and God.' Another said:—"For seven long years I longed to see again the interior of a Presbyterian church. And during these years no tongue can ever express what anguish of body and mind I endured when my husband proved false to his marriage vows, and I was compelled to brood over and feed on my troubles all alone. I prayed and pray-

ed without my prayers ever being answered, until my faith was shaken not in man only but also in God and every thing.'"

Yes, many of these poor women are miserable, as their mouths are often so ready to testify, and which their care-worn faces so often declare in unmistakable language, even though their lips should forever remain sealed.

What has passed can never be remedied; hundreds of graves in Utah have buried in them, with hearts which have ceased to throb, sad and pathetic stories of suffering which would almost cause "tears to steal down the face of a marble statue." Their buried wrongs can only be righted at that bar where "the wicked never buy out the law," and the Judge never passes unjust sentence. Our duty is to the living. And the duty of the Christian people of our country toward this people to-day is to give them the simple gospel of our Lord Jesus Christ. They need to be taught that Christ is their only hope, and that the Bible is the only revelation which God has given to man. The faithful preaching of the gospel will do more to dispel the clouds of darkness, which now hover around this fair land, than all other agencies combined. Where, in all the wide expanse of our great country, will our rich men and wealthy churches find a more inviting field than this to take stock in church property? In what other place will a few thousand dollars act as such a powerful leaven for Christ? We have received gifts from the ends of the earth in answer to our appeal. The widow, in more than one instance, has responded with her mite, and yet we have only received \$2,500, when double that amount will not buy the simple lot on which to build. Will our great Presbyterian Church allow the cause of Christ to languish here in this needy field, for the paltry sum of a few thousand dollars, when she has so many uncounted millions at her disposal, and so many hundreds and thousands of her individual members could pay the amount needed out of their own pockets, and never feel themselves the poorer, while for scores of years to come their gift would gladden the hearts of those who are dying for the "bread of life."

Yours in Christ,

JOSIAH WELCH.

HIGH CHURCH PRESBYTERIANISM.

By Rev. Sheldon Jackson.

How high? From five to ten thousand feet above the level of the sea! The highest body of Presbyterian churches in the world is the Synod of Colorado. And the youngest is the highest. Cariboo, with an altitude of 10,000 feet or over, is preëminently the highest of all.

To the south of it are grouped the churches of Central, Black Hawk, Idaho Spa, and Georgetown, with an average elevation of over 8000 feet, or one and a half miles skyward. It was in passing from one of these churches to another last Winter that one of our ministers got lost in the clouds. These are the churches in the "hill country."

Descending to the plains, we find such churches as at Santa Fé, Pueblo, Denver, Greeley, Cheyenne, Laramie, and other places, averaging an elevation of one mile. And but little lower is our church upon the banks of Jordan, (Salt Lake City,) or on the plains beyond Corinne, or those in beautiful Montana. Indeed the average elevation of the twenty-five churches of the Synod is 6146 feet. It was considered a great undertaking for scientific men to spend a Winter upon Mt. Washington, but here is a whole body of men regularly preaching the Gospel at places as high as the Tip-top house.

"How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation."

Broad Church Synod.

It is broad territorially, being 1500 miles long by an average width of 367 miles. It extends along the Rocky Mountains from the British Possessions on the north to Old Mexico on the south. It separates the eastern portion of the Church from the western, the Atlantic Slope and Mississippi Valley from the Pacific Slope.

It covers 551,836 square miles—an area equal in extent to that covered by twenty-seven out of the thirty-three Synods of the Church in the United States. It covers as many acres and has as many resources for sustaining a large population as the ground now occupied by the 428,814 communicants out of 455,378 in con-

nection with the General Assembly.

This shows that these twenty-five frontier churches in the growing population and developing resources of this new land, have room to multiply into 4000 churches, and these score of frontier missionaries, now moulding for Jesus the forming public sentiment of this mountain Empire, are opening the way where, in the same territorial area, 4000 Presbyterian ministers may yet labor, and still not crowd one another more than is now done east of the Missouri river.

Truly "there remaineth yet very much land to be possessed. Let us go up at once and possess it, for we are well able."

Pan-Presbyterianism.

Here is a practical union of all the Presbyterian elements. The churches of the Synod unite in their membership representatives from the score or more of Presbyterian bodies, and the majority of the ministers of these various branches, so far as they have removed to the territories, have identified themselves with the Synod.

"Rocky Mountain Presbyterian."

To promote its interest, we have started a small paper, published monthly, with the above title. We quote from the Prospectus:

This monthly newspaper is established to bring the Presbyterians of the Territories, with their common interests and experiences, into closer sympathy with one another and with their Church.

To foster their love for the Church of their fathers and their choice, and create an *esprit de corps* in Church work.

To assist families and communities in securing religious privileges, to plant and strengthen Gospel institutions, and advance the interests of Christ's kingdom, through the instrumentality of the Presbyterian Church.

To assist in moulding the public sentiment, and preëmpting the land for Christ and Presbyterianism.

Presbyterians in the older sections of the Church, wishing to assist in the establishment of this paper, or keep themselves informed of the progress of Church work in this frontier Synod, are invited to become subscribers. Terms in advance, 50 cents a year. Address "Rocky Mountain Presbyterian, Denver, Colorado."

Summer Excursion.

All tourists who love the Presbyterian Zion, will meet a warm welcome in the

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Synod of Colorado. Here they can combine pleasure and profit. To the great attractions of wild and varied mountain scenery and health-giving climate, are added the privilege of mingling with Christian workers at the fore-front, learning their trials and wants, their progress and successes, and beholding their methods of laying the foundations; the privilege of looking over the field, and gaining a broader and more intelligent view, a clearer realization and deeper conviction of the vast Home Mission work which the Providence of God has devolved upon the Church. For to the thinking Christian mind, actual contact with mission work must furnish food for deep reflection and earnest thought. There is added the privilege of returning to

Eastern church homes, not only with invigorated bodies and pleasant memories of grand scenery and stirring adventure, but also with souls all on fire at the vast opportunities and still greater possibilities of Christian work, even the subordinating to the glory of God and the advancement of His Church, the developing resources, the rising towns and villages, the growing population, the increasing wealth and influence, and the intensifying energies of the West.

Come then and visit the fields you have so often prayed for, and the churches which your money has planted and sustained. Come worship in the houses you have so largely assisted in building. Come search out the land, and find new places where you may plant a church and build a house to the Lord, which He shall take pleasure in, and make a birthplace of souls.

ERECTING A NEW PRESBYTERY.

Overture 25, from the Presbyterian Home Missionaries in Montana and Utah, asked the erection of the Presbytery of Montana, as one of them has to travel 500 and another 1,000 miles to reach the place of meeting of his present Presbytery. The committee recommend that the request be granted, and that Revs. Sheldon Jackson, J. R. Russell, and W. S. Fraackleton, of the Presbytery of Colorado, Rev. Josiah Welch, of the Presbytery of Wyoming, Rev. L. R. Conkling of the Presbytery of Pittsburg, and Rev. Wm.

C. Rimmell, of the Presbytery of Elizabeth, together with the Presbyterian churches in the Territory of Utah and Montana, be connected with the Synod of Colorado; its first meeting to be held at Helena, Montana, Tuesday, July 16, at 11 A. M., to be opened with a sermon by Rev. Sheldon Jackson, or, in his absence, by the oldest minister present, who shall preside until another Moderator be chosen. Report adopted.

Proceedings of the Presbytery of Montana.

In accordance with the enactment of the General Assembly of the Presbyterian church the Presbytery of Montana met at the Court House, in Helena, June 17th, 1872, at 8 p. m., and was opened with a sermon by the Moderator, Rev. Sheldon Jackson. After the sermon the Presbytery adjourned to meet on the next morning, and then closed with a prayer by the Rev. W. S. Fraackleton.

TUESDAY, June 18.—The Presbytery met at the International Hotel pursuant to its adjournment, and was opened with prayer. After the making out of the roll, Rev. Sheldon Jackson was elected Moderator, and Rev. J. R. Russel as Stated Clerk.

Mr. Jackson reported the organization of the following churches:

May 30, Gallatin City, Issae A. Dick ruling elder.

June 2, Bozeman, J. H. Taylor ruling elder.

June 3, Hamilton, J. J. Davidson elder.

June 5, Virginia City, Wm. H. Rodgers elder.

June 9, Deer Lodge, Thos. Aspling and J. E. Smith elders.

June 12, Missoula, J. W. Cunningham elder.

June 16, Helena, John E. Pyle and A. T. Williams elders.

On motion, the churches were enrolled.

STANDING COMMITTEES.

Home Missions.—Rev. L. R. Crittenden and Elder Hardenbrook.

Church Erection.—Rev. W. S. Fraackleton and Elder J. H. Taylor.

Publication.—Rev. Josiah Welch and Elder Osburne.

Education.—Rev. J. R. Russel and Elder A. T. Williams.

It was moved and carried—

First. That each church in the Presbytery be enjoined to adopt and put into execution as soon as possible, some plan of systematic benevolence, (the envelope, or otherwise,) as seems best under the circumstances,

Second. That each church be required to take up an annual collection for each of the Boards of the General Assembly.

Rev. Sheldon Jackson was appointed a committee to prepare an order of exercises for Presbyterian meetings.

Salt Lake City was chosen as the place for the semi-annual meeting of the Presbytery in September, 1872, and Bozeman as the place for the next annual meeting, to commence on the third Friday in February, 1873, and be opened with a sermon by Rev. J. R. Russel.

The Presbytery adjourned, with prayer by Rev. J. R. Russel.

UTAH.

ITS TERRITORIAL POLICY AND ITS RELATION TO THE FEDERAL GOVERNMENT.

The condition of Utah is exceptional from that of all the other Territories, and therefore requires special and exceptional legislation. The truth is made manifest by the course of legislation by the Territory, and the present condition of confusion, disorder and anarchy existing in the Territory, consequent upon the long-continued and hitherto unchecked abuse of the legislative power.

A reference to the record will establish these propositions:

First. From the very beginning the legislation of Utah has been inimical to and subversive of the federal authority within the Territory.

Second. The Territorial legislature has resorted to every device short of open rebellion, to deprive the governor and judges appointed by and representing the federal government, of all power and authority within the Territory.

Third. It has purposely neglected for twenty-one years to pass and establish a wholesome general system of laws necessary to the welfare of a civilized community; but on the contrary has, in terms and practice, cantoned out the legislative authority to municipal corporations; and so spread and extended are these corporations that they include almost all the settled lands in the Territory, and invested them, by elaborate charters, with the most absolute and monstrous powers for oppression and tyranny.

Fourth. It has, in terms, divested of their jurisdiction and power the courts of general jurisdiction, whose judges are appointed by the federal government, and assumed to parcel out that jurisdiction to local and inferior courts, filled by local appointments or election, which inferior courts it has exalted and made not only co-ordinate with, but independent of the former.

Fifth. It has assumed to grant and parcel out to a few favorites the timber in the mountains and canyons, and also the usufruct and control of streams of running water in the Territory, rendering the body of the people dependent therefor on them.

Sixth. Instead of providing for, and building up common schools for education, it has provided and devoted escheats and confiscations for the use of a church, and to bring hither its converts from Europe, by taking property in utter disregard of all rights of heirs and creditors.

Seventh. It has provided extraordinary and arbitrary rules, whereby the citizen has been deprived of his property without due process of law.

Eighth. The municipal governments established by it and spread over the habitable parts of the Territory have established and put in force elaborate codes of laws, mostly uniform, but most oppressive, vexatious and arbitrary in their nature, and far more so in their execution by means of tribunals unauthorized by law.

As a natural consequence of these long-continued and unchecked abuses, the following evils afflict Utah to-day, and will continue until the appropriate remedy is applied by congress:

First. Two hostile jurisdictions; one by courts deriving their authority from the Organic act, and the other from unwarranted local legislation repugnant to that act; both assuming

and exercising unlimited general jurisdiction, at law as well as in equity, criminal as well as civil, whereby the administration of the law has fallen into utter disorder and confusion, in which a violent collision is liable to occur at any time.

Second. Two systems of laws; one enacted by the governor and legislative assembly, very meager and wholly inadequate to the exigencies of a civilized community, and consisting for the most part of charters, franchises, grants of special and exclusive privileges, and acts providing agencies and means for enforcing the other, which consists in the codes adopted by the numerous municipal corporations which are made to cover the Territory like a piece-quilt.

Third. A set of Territorial officers who acquire and hold their offices in a manner contrary to the provisions of the Organic act, and are wholly subservient to the local and inferior courts.

These are grave charges, and now for the proofs:

SPECIFICATIONS.

To sustain the first and second propositions of the above statement, reference is made to the following acts of the Territorial legislature:

'An act in relation to the judiciary,' passed January 19, 1855, page 29 of the general laws of Utah.

This act by its first section gives to the district courts presided over by federal appointees such jurisdiction in civil and criminal cases only as is not otherwise provided for.

The same act (Sec. 29) provides that the probate courts, which are presided over by persons elected by the vote of the Territorial legislature, shall have power to exercise original jurisdiction, both civil and criminal, and as well in chancery as at common law, when not prohibited by legislative enactment.

The attempt therefore to abstract the rightful jurisdiction from the courts instituted and filled by the federal authority, and to transfer it from the tribunal charged with it by the Organic act, to those of local character, is too plain for argument.

This act provides by its first section 'That all the courts of this Territory shall have law and equity jurisdiction in civil cases, and the mode of proceedings shall be uniform in all of said courts.'

By this act it will be seen that not only are the probate courts given powers which the supreme court of the Territory has again and again denied can be conferred, but even justices of the peace have unlimited jurisdiction in equity.

When it is explained that in addition to the different tribunals which are authorized by the Organic act, (Sec. 9 Organic act,) the legislature has organized a "county court." (Page 206 of the general laws of Utah.) Also mayor's and alderman's courts. (See charter of Great Salt Lake and other cities.) The enormity of this grant to these petty courts may be appreciated.

The last section of the act first referred to provides (pages 31 and 32, general laws) 'That any matter involving litigation may be referred to arbitrators or referees selected by the court or the parties,' and upon a hearing before such tribunal it is required to decide the matter, and file its judgment, which is to be entered and have the same effect as if given by the court.

The right to a hearing by a judicial tribunal is thus denied, and the right of trial by jury abolished, unless the court see fit to grant it.

The repugnance of this legislation, not only to the Organic act but to the principles of common right, we submit, has no parallel in the legislative history of any other Country.

The supreme court of the United States having recently, in the case of Clinton vs. Englebrecht, affirmed the binding force and validity of the present jury law of this Territory, especial attention is called to the complication and burdensome provisions of the law. Without entering into an elaborate detail of its objectionable features, we will simply state that the Mormon element have the exclusive control of the selection of jurors in our courts of general jurisdiction, and that for the improper exercise of this control, for the prejudices and partialities of the element aforesaid against other portions of the people of said Territory there is no remedy nor redress whatever.

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Furthermore, it is our conviction that under the present system, carried out with the purest motives and best intentions, the machinery (so to speak) of the system is so complicated, and in different parts has to be worked by so many different persons, that to obtain a jury panel in any case, not justly subject to challenge, will be very difficult. That in a great majority of cases such challenge could be properly interposed for defects occurring in simply carrying out, or attempting to carry out the provisions of the law.

And this being so, the right of trial by jury in this Territory is in effect denied, and criminals go unpunished and the rights of the people unprotected.

Reference is also made to page 33, Sec. 4, of an act in relation to Justices of the Peace. By this section such courts are permitted to 'decide cases without process' when the amount claimed is less than one hundred dollars, and by section 13, same page, it is provided 'that when the amount exceeds one hundred dollars, the justice shall have the same powers as other courts of arbitration, and have power to enforce his decision thereon, which decision shall be an end of controversy.'

Such monstrous provisions need no comment for their condemnation.

By the act of 1870 some portions of the acts referred to are repealed, but the proposition that the general system of legislation in Utah has been subversive of the authority of the federal government is not affected by this fact.

We submit further that in providing for the filling of the offices of Territorial marshal,

(Laws of Utah), page 38; attorney general, 38; auditor, 75; treasurer, 77; school superintendent, 221; surveyor general, 77; wardens of penitentiary, 96; directors of penitentiary, 96; notaries public, 214; by the joint vote of the legislative assembly is a deliberate violation of the seventh section of the Organic act, which provides that all such officers shall be appointed by the governor, by and with the advice and consent of the Territorial council.

We also submit that the act of February 12th, 1870, prostitutes the right of suffrage by conferring it on an alien woman without even qualification of time of residence, but on the sole condition that they become what is termed the 'wife' of a 'citizen,' without any limit to the capacity of such 'citizen' for this new process of naturalization. When it is remembered that most of these women by assuming domestic relations which are in violation of the laws of congress could not become citizens by naturalization in the courts, the purpose of this summary process of making legal voters of them is apparent.

In support of the third, fourth and eighth propositions we advert to the absence of any statute of frauds, of registration, of inheritance, or marriage. Such an omission can not be an oversight, but must have been intentional and deliberate. We submit that the ordinary exigencies of a civilized community demand legislation upon these subjects.

About four-fifths of the legislation of the Territory during its existence for twenty-one years is made up of charters to local municipalities and grants of special privileges to individuals, as will be seen by reference to the volume containing the general laws from which we have quoted.

We refer to the following:

Parowan city, 25 square miles; Millard, 33; Toole, 9; St. George, 25; Beaver, 36; Fillmore, 33; Grantsville, 18; Coalville, 20; Deseret, 33; Smithfield, 16; Franklin, 18; Hyrum, 9; Mendon, 9; Willard, 6; Washington, 20; Cedar, 36; Lehi, about 16; American Fork, 16; Pleasant Grove, 40; Provo, 25; Springville, 25; Spanish Fork, 39; Payson, 23; Manti, 16; Salt Lake, 7; Nephi, 16; Alpine, 4; Ogden, 20; Logan, 16; Wellsville, 16; Moroni, 40; Brigham, 12; Richmond, 16; Kaysville, 18; Ephraim, 12; Mt. Pleasant, 16; Spring, 16.

Exact figures are given when possible, in other cases natural objects, and not distances are given for bounds, but the aggregate is probably far greater than here stated. To show how comprehensive the plan is, it may be mentioned that in going south, the traveler enters the corporate limits of Lehi when he enters Utah county, and from that into American Fork and so on into Pleasant Grove, Provo, Spring-

ville, Spanish Fork, Payson, etc., passing out of one only to enter another—so that through the length of the county he is within corporate limits, though for much of the distance he is miles from any habitation, and for the entire distance of three or four hundred miles south to St. George, as a general rule, he is within limits of a corporation when he is not on the desert.

The next step in this process was to canton out the legislative power to this system of municipalities, which was done in the various charters, and their numerous local legislatures proceeded under them to establish and put in force an elaborate system of laws which are still kept in operation.

A reference to such charters will indicate what enormous power have been assumed and exercised under them, so comprehensive in fact that the legislature has never found it expedient to pass any law in reference to the crime of assault and battery, and many other subjects of general laws. Thus the legislative power which was by the Organic act (Sec. 4) delegated exclusively to the governor and legislative assembly, with a provision for the submission of all laws to congress, (Sec. 6) has been redelegated to these irresponsible bodies without any check or participation by the Governor, or any means for their submission to Congress.

The next and final step in this process of independence was to provide judicial machinery for putting into operation this system of local codes, without any check or control by appeal or otherwise, by the courts of general jurisdiction provided by Congress and filled by Federal appointment. The entire judicial power of the Territory is by the Organic act (Sec. 9) vested in four grades of courts, viz: A supreme court, district courts, probate courts and justices of the peace. But by these charters mayor's and aldermen's courts are created and the judicial power cantoned out to them, with justices of the peace to put in force their separate machinery, and appeals from them are only allowed to the probate courts, which, as has been seen, are invested for this and all other purposes with appellate as well as general original jurisdiction, criminal as well as civil, in chancery as well as at law, to the exclusion of the district courts. By these means there have been established and vigorously maintained in Utah an independent system of laws and an independent judiciary, to which all the local authorities and local ministerial officers are wholly subservient; among whom are those invested with the power to select and summon all jurors, grand as well as petit, for the administration of Territorial laws in the district courts. Hence the administration of justice has fallen into utter disorder and confusion. Persons accused of crimes and committed to custody by the district courts or judges are discharged on *habeas corpus* by the probate judges. The probate courts assuming as law that all acts purporting to confer jurisdiction upon them, not *disapproved* by congress, are *approved* by congress, are exercising all over the Territory unlimited jurisdiction, original and appellate, criminal as well as civil, in chancery as well as at law, which these various acts assume to confer. In them equity is blended with remedies at law in one and the same case: grand juries are empanelled, indictments found and tried for every grade of crime. In some cases prisoners under accusation or trial upon indictments have been discharged or held to answer, as the showing required, before district courts by the district judges on *habeas corpus*. And in all this confusion, though often decided, no question is determined; but everything is moving on in the full tide of disorder, toward a collision, which must result if congress fails to interpose by appropriate legislation.

As relates to the fifth proposition, the various acts granting to legislative favorites 'exclusive control' of streams of water, upon which large settlements depend for irrigation and other uses, and of timber, and the canyons by which access to timber is had, are too numerous to be specified here; but in addition to all these special grants, there is a general provision to effect exclusive control of all other timber, water power, and streams in the Territory, provided in the 7th section of an act creating the office of selectmen and county courts, and defining their powers and duties, page 206, sections 7, 8 and 9, which grants to the county courts the 'control of all timber,

water privileges or any water course or creek, to grant mill sites, and exercise such powers as in their judgment shall best preserve the timber and subserve the interests of the settlements in the distribution of water for irrigation or other purposes. Grants or rights held under legislative authority shall not be interfered with.' Thus the special grants which include the most important streams, and most accessible timber, are made absolute and free from all interference, and all the rest is committed to the discretion of the county courts. If any one should be surprised at the extent of the assumption, and doubt the power to enforce it, with all the machinery and forms of local government acting as a unit, let him consult the actual courts in Utah.

Among the anomalies of legislation, reference is made in support of the seventh proposition to the following act which is here copied, that no one may suspect that injustice is done by construction of it, viz., page 50:

CHAPTER XXI.

"An act providing for the management of certain property.

"SEC. 1. Be it enacted by the governor and the legislative assembly of the Territory of Utah: That the probate judge in each county is empowered and required to take possession of all property left by any deceased or abscondent person, when there is no legal claimant known, or sufficiently near to see to it in season; and shall forthwith appraise and make two lists of said property, and keep one on file, and furnish one to the treasurer of the Perpetual Emigrating fund.

"SEC. 2. It is hereby made the duty of every person having such property in his possession, or knowing it to be in the possession of any other person, to report the property forthwith, and the name of the person in possession thereof, to the probate judge of the county where said possessor is at the time; and said judge shall take possession of such property as soon as practicable, and proceed therewith as required above.

"SEC. 3. At the earliest practicable date, the probate judge shall place said property, or the avails thereof, in the possession of said fund, the value thereof to remain there until proven away by a legal claimant, when said judge shall give an order therefor on the treasurer of the fund.

"SEC. 4. A failure to comply with the requisitions of this act may be punished by costs, damages, and fine, adjudged by any court having jurisdiction.

"Approved January 20th, 1854."

It matters not by what means a party may die, or what dependent family or just creditors he may have, or by what pressure he becomes an 'abscondent,' the probate judge is authorized to seize the property 'left,' appraise it at his own discretion, sell it at his own price, and 'at the earliest practicable date,' place the same or its avails 'in possession of' a 'fund,' not a public officer under official bonds; and when 'proved away by a legal claimant' his remedy ends by getting an order on a 'man in buckram.' The statute of limitations, approved February 16th, 1872, under one construction of it, will, if not disapproved by Congress before February 16th, 1874, bar thenceforth all remedies for wrongs of this class, as well as many others which have occurred more than three years prior to that time.

In support of the eighth proposition we would say that justices of the peace, by the act referred to, (Sec. 15, page 33,) are empowered to enforce arbitrations when the amount in controversy exceeds one hundred dollars, and their decisions are made final.

The mayors of corporations are authorized to exercise the right of eminent domain, (an attribute of sovereignty,) by taking private property for public use anywhere within their corporations, without any check to oppression. (See charters of Salt Lake, Provo, etc.) The by-laws and ordinances of these cities authorize the seizure and destruction of the property of the citizens; the *Englebrecht et al. vs. Clinton et al.*, recently before the United States Supreme Court originated in a proceeding of this kind.

It may be asked why are not all these matters decided and determined by the district and su-

preme courts of the Territory? Some of them have been, but nothing is determined or settled in Utah.

It is assumed in favor of an independent and separate judiciary, an independent military organization and independent legislation, that all the legislative acts tending to establish them have been submitted to Congress, and that Congress never having disapproved of any of them, has by acquiescence approved them all, and a remark of Chief Justice Chase in the late case of *Clinton et al. vs. Englebrecht et al.* is relied on to support this assumption.

In conclusion, there being no grounds for hope that the Legislature of Utah will change its policy so long and systematically pursued, the only remedy is with Congress, by disapproving all hostile, unrightful and improvident legislation, and by positive legislation to bring order out of confusion and harmony out of discord.

MEMORIAL.

In view of the above facts, we the undersigned, members of the legal profession, residing in the Territory of Utah, would respectfully memorialize the Senate and House of Representatives of the United States, in Congress assembled, for such legislation as will remove the evils we have pointed out.

We are not tenacious of the manner in which this shall be accomplished, but earnestly ask your honorable body to devise some means by which we may be relieved of the difficulties indicated.

Any legislation having in view the speedy correction of the evils we have presented, would meet with our sincere approbation, and as in duty bound your memorialists will ever pray.

J. B. Rosborough,
D. Cooper,
Wm. Haydon,
Frank Tilford,
D. J. Toohy,
E. P. Johnson,
Wm. Hyndman,
James M. Carter,
Thomas Marshall,
Johnathan C. Royle,
Wm. C. Hall,
Jas. G. Spratt,
W. W. Gee,

R. H. Robertson,
C. W. Bennett,
C. K. Gilchrist,
C. H. Morgan,
Sol. P. McCurdy,
J. N. H. Patrick,
Wm. P. Appleby,
M. Kirkpatrick,
Jno. R. McBride,
Warren Earll,
Geo. E. Whitney,
Wells Spicer,
R. N. Baskin.

Notwithstanding the Mormons received one very large consignment of emigrants through the port of New York last Summer, evidence is not wanting that their recruiting stations are less flourishing than formerly in Great Britain. About twenty-one years ago, when the story of the march to Salt Lake and its attendant miracles was fresh, and the wherewithal to voyage abroad in the shape of the earnings of a Mormon regiment in the Mexican war, was just being expended, there were about 230 Mormon places of worship in the British Isles, with an attendance of some 17,000, and within the circle of the London Conference there were forty branches, with a gross total of 2450 adherents. Money and zeal worthy of a better cause have not been wanting since 1851, but we are told that there are now 1693 members within the circle of the London Conference, and during the last year only seventy-five conversions were reported within the same limits. The great Mormon leader, however, seems to be making a special effort in this field just now, and no less than

three of the "twelve apostles," and a considerable number of minor helpers, all fresh from Utah, were present at a general conference of English and Welsh Mormons held in London a few weeks ago.

When these poor dupes, to proselyte whom the wide sea and land are compassed, once learn that Salt Lake is but one of several promising overland cities, and that Christian churches really flourish there without being consumed from heaven, and that they only involve themselves in pecuniary and social disabilities by joining the hosts of Brigham Young, the days of the great modern imposture will be numbered. Meantime it is well to publish such letters as that of Dr. John Hall (EVANGELIST Dec. 5th) in the English and Welsh papers, and especially is it well to push on the erection of a Presbyterian church—on the best site in all the city of "the saints"—and this is just what the Rev. Joseph Welch is now among us to accomplish. We trust he will find this glad holiday season a propitious time for his work.

AMONG THE MORMONS.

By the Rev. John Hall, D.D.

[Rev. Dr. Hall of this city, as our readers know, made a visit last Summer to the Pacific coast, and took Salt Lake on the way. The following letter, written for an English publication, if it does not furnish quite such a rose-colored view as some have given, no doubt presents a picture more faithful to the reality, the sober contemplation of which may prevent some foolish people from seeking a home among the Mormons.—*Ed.*]

I am in Salt Lake City, the chief town of Utah, the centre of the Mormon territory, and in a position to speak of things as they strike me. I receive no favors, pay my way, do not call upon Brigham Young, for whom I have no respect as man, husband, leader, or prophet, and to whom I will not offer the show of it. I have had my lunch; am in good health; not bilious; not lonely, for all my household are here; and I am not, therefore, to be taken as seeing things in an unfavorable light from my own unfavorable condition.

There is no reader of the *Evangelical Witness* more deeply interested in it than I am. Therefore I send my lines to it; not without the hope that they may be copied thence into other papers in Great Britain and Ireland, and be a timely warning to some whom the Mormon missionaries approach with the most rose-colored pictures of "Zion," that is, Salt Lake City.

Thirty-seven miles from Ogden, the point at which one great line of railroad (the Union Pacific) connects with another (the Central Pacific), and connected with it by a railroad running along the level land on the borders of Great Salt Lake, the valley narrows, and two ranges of mountains face each other, one of them high enough to be snow-covered this 27th of July. At this point Salt Lake City is built. It contains about 17,000 people, of whom about 14,000 are Mormons, and the rest "Gentiles," i. e., non-Mormons. Strangely enough they include some Jews. The city is built in large square blocks, the streets are wide, with rivulets of water running on the sides of many of them, which would be pretty as well as healthy if they had neat channels—which they have not. Little rain falls; the soil is gravelly; consequently the dust is disagreeable, and the heat now—above average—is in the nineties. Each "lot," that is, plot of ground for a house, includes a garden, and fruit trees and vegetables are cultivated by carrying the water from the hills around. This mixture of white wooden houses and green trees gives a pretty look to the place from the neighboring heights, which, however, is not sustained by anything within the "city."

The "territory," of which this is the centre of authority, is very wide, mountainous, and full of valuable mines, now beginning to be worked, mostly by non-Mormons. Among the valleys are Mormon settlements; poor mud cottages, scanty grass, and meagre crops being the signs of inhabitants to whom millions of acres of the most fertile land in the world are free and accessible, if the poor dupes had the knowledge to seek them, and were not in one way or other anchored in the valleys.

How does the scheme appear to have worked? Let me, for simplicity's sake, regard it socially, commercially, and morally or religiously.

The peculiar social feature of Mormonism is polygamy, which is made to be the duty of men when they can afford to multiply wives. The testimony is that not one in twenty of the men, in point of fact, *does* afford it; others, however, make the number of polygamists greater. The rich officers of the Mormon Church who control all, do avail themselves of the privilege; and in more modest ways the class intermediate between them and the poor, indulge in two or three; but in some instances the wives are as good bread-winners as the husbands. There is no evidence before me, from all I hear, see, and learn by personal intercourse with the people, that the women ever accept the arrangement but as a part of their religion. It is a matter of faith, and they accept it as Chris-

accept adversity, sickness, or other troubles. There is evidence of depression of spirit and loss of respect among the average women. Few, indeed, have the education or culture commonly belonging to, and the amount of beauty and attractiveness among the females is said by competent to judge, to be very poor. Not many attractive women have been to be the wives of fractional husbands. Outside a small number of men, mostly promoters or agents of the system, there are few who own houses or buildings that indicate culture and refinement. The mass of the people are poor, and, until two years ago, when the place opened up the place and let in a deal of luminous influence, they were very poor. Many, the majority, are poor still, and with all the indications of poverty. "I am ten years here," said a Scandinavian shoemaker, "and the first five I did not see a cent; I am paid in money." The payments were made in orders for food, &c., at the Mormon coöperative store. There are many hundreds of American towns that have received as many poor people in the last quarter of a century—the peccadillo of Mormonism has been here—and have placed them socially far above the citizens of this place. And they have done this without any of the "collections" and ration schemes in Europe on which the place has lived. Socially, Mormonism has no claim to credit. It may be possible to point to a few families better off than they were at first; but my deliberate opinion is that the same industry, effort, and self-denial in a hundred other places would have needed ten times more social happiness. The poor people came here escorted by agents, who showed them only what they wished. Once here, they are a thousand miles from any place with which they can compare their position, and till lately, would have found it a hard task to leave comfort.

But has not the place, or the community, been a great financial success? "Thrift, industry, etc., of the people have been so lauded that many have been led to condone its theological errors.

There is no evidence—with some knowledge of Europe and of America—of such success. "Brigham Young has made a fortune and money." So have hundreds of men in the same time, by means of which is questioned by any one. "A town of 1000 people has grown up." But hundreds of better towns, with better tone, education, prospects, and population, have grown up in the same time. "But it has grown up in a desert." True, there was no need for honest purposes to come to the desert. The rich iron mines of Nebraska were crossed in or-

der to be isolated. Nowhere else could a system which looks like a combination of fanaticism, sensuality, and priestly aggrandisement, have been worked out but in such a desert. Besides, the isolation has been a part of the means of success. The whole effort of all the people, all their money, all their time, have been available without the competition of neighboring towns. Every dollar expended by the people had to be expended in the Co-operative Stores controlled by the Mormon chiefs; and many people, some very poor, but some having a little money, have been coming in at the rate, sometimes, of a thousand a year. "But there is a territory, say with 100,000 people." True, but in less time other territories have grown up, with a population greater, richer, and more hopeful for the future. Districts of corresponding size have received as many people, and are without reproach; and there is hardly any kind of crime that has not been charged upon this community, by those who claim to know it the best, including wholesale murder. In fact, the peculiar claim made for this system is analogous to that of a robber-chief who compared his housekeeping in a cave with that of some peaceable citizen, and pointed to carpets, mirrors and silver, doubtfully gained, and said "Considering the difficulties I had, have I not succeeded in making a nice place of it?" The sufficient reply would be, "Half the pains would have made a nicer place in the ordinary way, and there is no merit in your choice of a cave."

"But morally and religiously, has it not worked wonders?" Well, let us see. Some of the people who came here were strongly religious, but excessively weak. It has not required any special ability or excellence to keep these persons in subjection to certain moral regulations. The rulers were strong enough and wise enough to keep spirituous liquors from sale; and until two years ago, only as much of crime or irregularity as the chiefs chose to reveal could meet the public eye. They managed everything. The recent establishment of United States Courts will enable men to judge more intelligently of the moral influence of the system. In fact, there is no evidence of the community being any better than the same number and class of people in Wales, or in Scandinavia. You may take Merionethshire in North Wales, without large cities, without many facilities for certain kinds of vices, and you will find a population every way in advance of this, except perhaps the food that is now eaten. But the managers have been skilful. Licentiousness is too common a sin among the richer part of men elsewhere; but what would be such elsewhere is here sublimated into acts of faith. If the

people are forbidden liquor, tea, and coffee (though these laws are disregarded by many), they are indulged with the performances of a well-managed theatre. Sunday-schools are now being pushed, because "Gentiles" of the Episcopal, Presbyterian, Baptist, Congregational, and Methodist forms, have set the examples and provoked them to effect. Blasphemy and coarse language may be heard on the streets as elsewhere. One may see two-thirds of the men smoking, notwithstanding the interdict against tobacco; and there is abundant evidence, even in the high places of the "Church," that alcohol is not altogether out of favor. The theory of the system is, that the natural and animal passions are to be gradually worked out under the wise peculiar polygamic arrangement. We would not judge hardly, but if there be anything in physiognomy we should suppose the original difficulties to have been enormous, and the success attained still but partial.

But can that be counted a religious gain which is founded on Mormon views—views that materialize the Deity, that set up a rival to the New Testament, that caricature Divine things, and mingle just enough of moral truth with a huge imposture to make it acceptable to ignorant, but not absolutely irreligious people?

On the whole, and after calmly examining this matter, we could wish that English, Welsh, and Scottish people, who, with Scandinavians, furnish seven-eighths of the community here, only knew that every State in this Union offers advantages, social, moral, and religious, vastly greater than can be had at a tremendous cost in this out-of-the-way and abnormal community, which has probably done its work, and is soon to be numbered with the defunct oddities of the early civilization of America.

Mormondom.

THE OTHER SIDE.

Rev. John Hall, D.D., in a letter to the *Christian Intelligencer*, gives quite a description of the material progress and physical condition of Salt Lake City, which differ considerably from most of the reports concerning that place, in the secular newspapers. He says:

My impression is that many American persons are inclined to condone the theological eccentricities of Mormonism on the ground of its great secular success. Highly colored pictures of the beauty, fertility, and order of Salt Lake City have been sketched by travelers who possibly felt the contrast between city and the bleakness of the plains. A certain romantic interest has been thrown around the whole community. Brigham

Young has been lauded as a man of almost supernatural sagacity, of great administrative ability, and a most successful civilizer, and the thrift and other good moral qualities of the people have been supposed to be rewarded with homes of more than New England comfort, Arcadian simplicity, and all in the midst of Paradisea beauty.

Here, in the midst of Salt Lake City, after a few days' observation, in which the effort has been to bring candor and common-sense to the examination of this picture, the conclusion reached is, that there is much delusion about the whole matter which had better be dispelled.

Mormonism did not make those mountains that have, in July, some ragged remains of the winter's robe of snow. Mormonism did not make the lake which is accessible from the city after a long and usually dusty drive, and which only as a whole possesses interest, no particular part of it apparently inviting visitors. Mormonism did not extract the mineral wealth from these hills; it is Gentile enterprise that does that, and it will be curious if Gentile eagerness for the precious metals should in the end destroy the power of the Latter-Day Saints. In fact, much of that which gives to Salt Lake City whatever little interest it possesses is independent of the people, and will survive the "Lion" of the place.

The city is supposed to be a model and a marvel. We confess our inability to see this. It has rivulets of water running down many of its streets, and they sorely need the water, if it could either be sprinkled over them, or confined to such channels as would displace the present little margins of mud. It has several large dwellings of composite order, but the most of its houses are excessively poor, and without indications of culture or refinement. It has some good stores—most of the larger being "run" under Church auspices; but none of them better than may be found in many new places in the West. It has a Tabernacle which looks exactly like a dish-cover set down upon an oval range of stone piers, and which is believed by the people to hold fifteen thousand people. Well, exaggeration on the contents of buildings is so common we need not severely criticise it here. We think half the number the outside limit. It has the foundations laid of a "temple" of proportions as ambitious as those of many cathedrals, and which when finished will contain other than Mormon worshippers. And this is positively all. The infant-school department of its "University," the tourist will be told this present month, was dismissed, as it was not well attended; and the other departments a well-informed Mormon (that is, as a Mormon) declared had now "vocation," so that it was impossible to see them. There are no common-schools. The sulphur springs, two miles from the city, are not the fruit of Mormon industry. It has only built third-rate bath-rooms, for which your fees ought soon to pay; and the story of Mormon title to them is not a pleasant one, if it be true.

In fact, we have come to the conclusion that too much has been made of the material side of this Mormon enterprise. True, a territory with, say one hundred thousand

people, has come into being; but let us consider the other territories, not a quarter of a century old, and without any exceptional stimulants to settlement, such as Mormonism employed. True, a city of 17,000 people has sprung into being in twenty-five years, but how many other cities have arisen in the same time, less commonplace and more hopeful

than this? It is, indeed, in an unlikely place. So are many cities; indeed, in founding cities, it is the unlikely that happens. It is, indeed, far from cities East or West. But that is, with its peculiar history, not only a condition, but the essential condition of its growth. No thanks to Welshmen and Scandinavians for staying, once they were here, and no thanks to certain stores for succeeding when the thousands of people, brought by extravagant promises of prosperity, could only trade with them, were paid for their work in orders upon them, and must work, and work very hard in order to get a living. True, there are many families here in better circumstances than in the old world; that is, they eat better food, and are paid higher wages for a few years past; but it is as clear to common sense as the Wasatch peaks are to the eye, that the same amount of self-denial and effort in Chicago, San Francisco, Pittsburgh, or any other city, would have produced vastly more, and without many inevitable drawbacks endured by the people here. It is as plain as anything can be that if the community transferred itself across the plains again to Nebraska, it would soon realize a prosperity vastly greater than can come except to a comparatively small number of persons here. Of course, devout Mormons may say that their faith is preserved only here, and that it is worth more than earthly prosperity. That is not now the point with which we are dealing. Be the Mormon faith right or wrong, say many, an immense and extraordinary success has been achieved in Utah. That success is the very thing we question. In our judgment, five hundred American towns, by ordinary and unquestioned methods of advancement, have achieved greater growth in all that makes success, trade, general wealth, comfort, intelligence, and public spirit. We consider the whole thing has been overrated, and the sooner the illusion is dispelled the better. We should hope that Eastern people will cease to confirm the impression of Mr. Brigham Young's greatness by calls upon him, which are interpreted as displays of respect; that the United States laws will be sustained with a just consideration of the past, but with wise and firm moderation; and that the churches now doing their utmost in the Valley will be enabled to prosecute their work with vigor, so as to bring before Mormons the spectacle of a Christianized "Gentile" population, and the present generation, we apprehend, will see the end of Mormonism.

HOME MISSIONS.

Presbyterian Church at Salt Lake City.

Messrs. Editors—One year ago your readers read in your columns an appeal for help to build a church in Salt Lake City. Between three and four thousand dollars were realized from that appeal, for which we sincerely thank the generous donors. We now beg leave for a further hearing in behalf of this same enterprise. God has greatly blessed us in our work during the past twelve months. Our membership is now more than four times what it was then. Our congregation and Sunday school have both gradually increased in substantial growth since the beginning of our work there. Our people are contributing already, in monthly payments, toward their minister's support, hall rent, Sunday school, &c., at the rate of nine hundred dollars per annum.

We are happy to say that our estimate one year ago of the great importance of the field and the urgent necessity of the Presbyterian Church putting her mission on a good stable footing there immediately, has been most heartily and cordially endorsed by some of the leading men of the Church, who visited Salt Lake and worshipped with us during the past summer, such as Dr. John Hall, of New York, Dr. Beadle, of Philadelphia, and others. Salt Lake City is the metropolis of the great mountain region stretching out for hundreds of miles on every side of her. She is the centre of population, of trade, of mining and Mormon interests. The Gentile element is pouring into the Territory of Utah by the thousand from all parts of the globe. And what people need the preaching of the gospel and the influences of Christianity more than this one, so largely made up of spiritualists, skeptics, and blinded fanatics? There is not to be found on the whole continent a field where the little band of Christ's disciples have to meet and contend with such an unbroken and imposing array of errorists, such bitter, unprincipled, and malignant foes to the cause of our blessed Master, as in Salt Lake. In very truth "Satan has his seat there." We have purchased a most eligible and suitable building lot, for which we pay eleven thousand dollars. The lowest estimated cost of our chapel, with the high price of building material and labor, is seventeen thousand dollars. Of this we can raise on the field five or six thousand. We hope to

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have in hand all the funds before we begin to build, so that we can dedicate to God free from debt.

The writer of this article is absent from Salt Lake by permission of the Board of Missions, soliciting funds for this object, and he is happy to inform the public of his reasonable success, receiving many generous contributions, and every where the Christian sympathy of the Church.

Several thousand dollars are yet required. It is impossible to visit every church and present our cause in person. It is also urgent that we return to Salt Lake at the earliest day possible. The great givers, and the rich churches in New York, Philadelphia, and other cities, have a thousand calls that those of us in more retired places know nothing of. Cannot this enterprise now be carried out by the thousands of readers of the *Presbyterian*? Remember "the widow's mite." How eminently fit that every local church in our great Presbyterian family, should contribute something to this enterprise, which eminently belongs to the Church at large. We ask the gift of the heart as well as of the pocket—prayer as well as money—in our work for the Master in that dark portion of our country. Are there not enough persons in the Presbyterian Church who will esteem it a privilege to be "fellow workers with Christ," by making thank offerings to the Lord at the beginning of the new year, for past mercies and blessings, to complete this work? Any person or church making contributions, and so desiring it, shall be credited by Board of Church Erection as "special for Salt Lake City."

"Except the Lord build the house, they labor in vain that build it."

Send contribution to the pastor, the Rev. Josiah Welch, Presbyterian Rooms, care of the Rev. Dr. Dickson, 23 Centre street, New York.

A HIGH DAY AT THE TEMPLE.

By C. P. Bush, D.D.

Salt Lake City — Mormon Temple — Sabbath Service—A High Day—A Degraded People.

We believe a journey to the Pacific coast is not regarded as complete without a visit to Salt Lake City. We did not, however, call upon Brigham Young. He has been lionized quite enough. We saw his house, and very fitly, it has a high stone wall around it, like any other lunatic asylum or county jail. Or it may be

he has prepared himself to stand a siege when the United States Marshal shall attempt to arrest him for his complicity in the Mountain Meadow massacre. The wall is about ten feet high, with strong gates, which could be easily barricaded, and there is plenty of room in his grounds for half a dozen regiments of men. His house is certainly his castle, and might easily be made quite formidable. Its surroundings were not those of a cheerful dwelling, but rather of a prison, as we doubt not some of its inmates have found it.

A similar wall surrounds the Tabernacle, whither we repaired on the Sabbath, to see the "great congregation." About 400 persons were present, huddled in one end of the edifice, leaving a great house full of emptiness in the rear. This building, which has been often enough described, is oblong, and said to be capable of seating 14,000 persons. It has massive stone walls about thirty feet high, with heavy buttresses, and a great roof sprung over it like the half of a gigantic egg-shell. It has a big organ in one end, built by a Mormon, a young Englishman, and on either side of the organ, benches for the choir, and a little in advance of these, seats for the "four-and-twenty elders," or perhaps a larger number. Between the elders, directly in front of the choir, are three successive pulpits, one below another. In the lowest sat the director of the service. Next above him Elder Pratt and some other dignitaries; and in the "highest seat" Brigham Young, a well-preserved, portly man of about seventy years of age. His wife was not with him. He had, however, a little boy, highly dressed, who was the observed of many observers.

"That Sabbath was a high day," in spite of the limited number in attendance; for it chanced that there were some distinguished strangers present, to wit: a railway king and his party, including a distinguished Senator of the United States, and the services, especially the sermon, were evidently intended for them. Their coming was known in advance. One of the best seats was reserved for them—if there was any best among the bare boards on which all sat alike. The ornamentation of that taber-

nacle never cost much, as the whole is guiltless even of common white paint. Some barns at the East are more elaborately built. No Quaker meeting-house ever had less of beauty or finish.

The sermon was preached by Elder Pratt, one of the "great guns," and was designed to be (to the poor "Gentiles" present) an overwhelming vindication of Mormonism. His text was Isaiah ii. 2-4: "And it shall come to pass in the last days," &c. The Elder told us at the outset, however, that he should not promise to confine himself to the text, as he wished always to keep his mind open to the teachings of the Spirit; and if the Spirit should tell him to preach something else, he should do it—a very convenient doctrine for a man who gets to his feet and does not know what he has to say.

The sermon was a rambling, uproarious talk on a great many scraps of prophecy, detached entirely from their connections, and made to mean anything to suit the speaker's purpose. If any Theological seminary is just now in want of a Professor of Biblical Criticism, we commend them to Elder Pratt of Salt Lake City. Take a few samples of his exegesis.

"The last days,"—that was not the Pentecost, although Peter quoted Joel as though it was. But Joel said, "I will pour out my spirit upon *all* flesh." This was not fulfilled at Pentecost, for then the Spirit was poured only on a limited number. But the last days are coming, and they are near, about now.

"And your sons and your daughters shall prophesy"—*all* shall prophesy in the last days. They tell us the Canon of the Scripture is closed. I say no; but in the last days all shall prophesy—all shall have direct revelations from heaven, all shall know future events, and that will be a glorious time when everybody knows everything!

There is a climax worth making. Perhaps the Elder's place after all, would be in the chair of sacred rhetoric.

"In the last days"—that is, about now—"the mountain of the Lord's house shall be established in the top of the mountains." Where can that be except at Salt Lake City? This is the top of the mountains; and there is but one Lord's house in the earth. He has said

He would build but one. The so-called churches in various countries are not houses of the Lord at all.

"And all nations shall flow unto it," and so they are doing now. They come from all the lands of the earth. And there are to be cloud and fire over the temple, and over *every dwelling*, cloud by day and fire by night; and this shall be telegraphed around the world "and draw all nations unto it." "I will say to the North give up, and to the South keep not back; bring my sons from far and my daughters from the ends of the earth."

At this juncture it was convenient to quote another passage; but the speaker did not dwell upon it, doubtless thinking that its application would be appreciated by all without further comment: "And in that day seven women shall take hold of one man saying, we will eat our own bread, and wear our apparel, only let us be called by thy name to take away our reproach." Perhaps he quoted this passage to answer also the question which he knew many had asked, how one man can support several wives. It has been suspected before that most of them support themselves, and that some have to work pretty hard for it. It had not before occurred to us that this also is provided for by prophecy. What a convenience prophecy is. How accommodating.

But the worst is yet to come—worst for us but best for them, as they think: "Woe to the land shadowing with wings." That is America—"a nation strong and mighty"—what nation mightier than this? And yet this nation is to be destroyed, for the Prophet says in another place, "The nation and kingdom that will not serve thee (*i. e.* the Latter Day Saints) shall perish; yea these nations shall be utterly wasted." "The sons also of them that afflicted thee, shall come bending unto thee." That is, the present generation of America, who have so grievously persecuted the saints, shall be destroyed; but some of their children will turn Mormons and escape!

We thought of the railway king sitting in the next seat, and wondered what he considered his stock worth in the last days.

"But Salt Lake City is beautiful?" We did not see it. "The streets are

44 wide;" yes, too wide. They look like a desert. It is a formidable journey to cross one of them. There ought to be postal communication from one side of the street to the other, only that many of the people cannot write their own letters. Common schools are no part of the Mormon system. The more ignorant the man the better the "saint" in their reckoning.

We were glad for one thing. One needs but to pass through their streets, or see them in their tabernacle, to notice that most of them are foreigners. They are not Americans. And it is plain that they are mostly poor, and ignorant, and degraded.

This is not a city, although so incorporated, and claiming 25,000 inhabitants—the last census says 16,000. There are a few business blocks which have something of a city look, but the rest is a great, sprawling village, or more properly a cluster of little farmlets. Each man has considerable ground, generally planted to fruit without regard to symmetry or order. The houses are small, generally of one story, set low, built without the slightest regard to architectural beauty. They are sometimes neatly painted, but often almost hidden in the forest of fruit trees around them.

"But they have made a garden in the desert." Yes, by the tyranny of a petty oligarchy something of thrift has been manifested in the top of the mountains; but a more miserable and degraded people, as a body, is not to be found in any civilized land; and some of them, in spite of their ignorance, must deeply feel the degradation and bondage under which they serve. A day of reckoning must come when this tyranny shall be broken. It ought to come soon.

HOME MISSIONS.

Utah.

A MISSIONARY TOUR INTO LITTLE COTTON- WOOD CANON.

Messrs. Editors—A shrill whistle and a few puffs of our liliputian narrow gauge engine, and we were at Granite, a small village at the mouth of the canon. This is the point where the Mormons secure the granite with which they are erecting their great temple at Salt Lake City. Securing saddle

horses, we were soon on our way up the canon. Precipitous rocks towered thousands of feet above us, and a foaming torrent dashed along at our feet. The sun would shine out a few moments, and then it would rain or snow by turns. In the upper part of the canon it had snowed every day from the 7th to the 26th of May, the date of our visit. For six miles the mud and rocks formed a road that was almost impassable, as no less than thirty broken wagons left along the road side testified. Leaving the mud, the last three miles took us over a vast field of snow, from five to fifteen feet deep.

Here we crossed the track of the avalanche which last winter buried a number of men and teams. A number of the bodies have not yet been found, and the road passes over their resting-place.

The day after we crossed the road another avalanche came down, crushing into splinters a house that stood in its path. Fortunately, the house was unoccupied at the time.

After sundry adventures with our horses in the snow, and thoroughly chilled with cold, we arrived at Alta about 8 P. M., nine thousand feet above tide-water.

In the centre of the streets the packed ice and snow was said to be six feet deep, and between the centre of the streets and the houses any where from six to fifteen feet. At one place where we called, the principal entrance to the house was through the second story window. We stepped from the snow to the window sill. Some of the one story

cabins were buried last November, and have not been seen since. During the height of the winter some buildings thirty feet high were covered with snow. A Chinaman remarked that "it was nine months winter and three months the same." But nevertheless hundreds live there all the year, and have the best of health. And for a few weeks in summer the population numbers thousands.

The large silver mines, to which Alta owes its existence, are from 1,000 to 3,000 feet higher up the precipices; the buildings connected with them almost seeming like specks against the clouds.

The most widely known of these mines is the "Emma," which, in 1871 and 1872, was placed upon the London market at a valuation of \$5,000,000, and is reported to have paid a dividend of one and a half per cent. a month on the capital stock. The "Flagstaff," on a capital stock of \$1,500,000, paid

thirty per cent. dividend. The "Windsor Utah Silver Mines," under the efficient management of J. C. Winslow, Esq., has sold over \$300,000 worth of ore during the last six months. There are a number of other good mines in the district, and more are being discovered, the value of which can only be determined by developing them.

Alta lies in a great bowl-like valley in the mountains. A piece broken out of one side makes an opening for the canon. Great tall pines stand in the streets and on the lots, giving picturesqueness to the scene.

Standing at the head of one of the streets, you can look down, down the deep narrow canon, across the valley of the Jordan, until the eye is arrested by the Oquirrh range of mountains, far to the westward. And as the sun passes down behind one of those late rugged peaks, the view is sublime. One of the miners, writing of the scene, says:

"Just imagine eighteen miles of snow, tipped along the outline to burnished silver, and shaded below to deep ultramarine, the dark shadows of the pines thrown out in long, attenuated lines upon the hillsides, here tipping the dazzling snow banks with their miniature forests, there overtopping the mountain and casting its shadow on the hill beyond. The deep canyon appears double its usual depth, and the hum of the pines, and voice of the hundreds of busy men returning from the day's labor, float upward like the music of some grand cathedral of the old world, while overhead the cloud islands, decked in all the beauty of light and shadow, float noiselessly and proudly to the deep oblivion of the darkening east."

For a time the great snow fields seem to be translucent, and present a peculiarly soft and beautiful appearance. But as we stand gazing night comes on, and far above us, like stars breaking through fleecy clouds, lights gleam out here and there, and we know that miners live way up there.

In the morning we go out on to the street, and find it thronged with men and mules. Here are men strapping great loads on their shoulders to take up to yonder mines. Others pack their loads on the back of burros. Others still are loading up a small sled with provisions and tools, which several men will tug up the mountain side. But there comes an "outfit" down from the mines. What is it, a mule dragging a dead cow? No! it is sacks of silver ore tied up in a raw hide, and

valley, where it can be loaded on the sleighs, and thus taken to the reduction works.

As in all mining camps, gambling, drinking and profanity, are at a premium. Deadly fights are of frequent occurrence. And the Sabbath is the busiest day of all the week for these hundreds, though some of them the children of the covenant, separated from all gospel privileges, have largely cast off all restraint.

But the first minister has taken up his residence among them, and that same people are gathering around him. They propose erecting a church building, and contributing about \$1,000 towards the support of the Rev. J. P. Schell, the Presbyterian minister. Mr. Schell is from the last class at Union Theological Seminary, New York City, and is a young man of decided ability, courage, and good judgment. He should be constantly sustained in his peculiar field by the prayers of God's people.

Religious services are held at present in the court room, an unplastered and unplanned board shanty. The snow was on a level with the top of the door, and a path was shovelled out down to the room. Beneath the floor, and reached by a trap door, was the underground dungeon for the confinement of prisoners.

In a few weeks a Presbyterian church will be organized at Alta, composed of members of the various evangelical churches.

SHELDON JACKSON.

The Board is sending from time to time supplies of suitable small books and tracts to "the men at the front"—our home missionaries who are labouring in the new territories. Some time since a large and well-selected package was sent to the good brother who was then preaching at Corinne, in Utah. The light of even a small candle will radiate far into surrounding darkness. The package sent seems to have been widely scattered. The missionary at Corinne wrote back:

"A part of the tracts I gave away to a ministerial brother who was on his way to Montana. Others have been sent to Rawlings. The Sabbath-school papers and hymn-books I took to South Pass City. We are about to build a church there, and start a Sabbath-school. I have no doubt the books and papers will be of very great service to us. The tracts I will continue to distribute as occasion offers. The nature of my work here is such that I cannot remain long in any one place. I sow the seed, and then pass on to another part of the field before the harvest ripens. So I do not expect to be able to tell you of all the good that shall be accomplished by the means you have kindly put into my hands; but whether we are permitted to see the good results or not, there can be no doubt that good will result from the distribution of these tracts. Thus far they have always been well received. I am very grateful to you for them, and pray that the blessing of God may go with every one of them. There is an unusual amount of worldliness and wickedness in this region. Very few can be persuaded to listen to the Gospel, but many will read a tract who will not go to church."

1872 *Our Books in Salt Lake City.*

Through the Rev. Sheldon Jackson a grant of the Board's publications was sent some months ago to the Rev. Josiah Welch, for his new mission Sabbath-school at *Salt Lake City* in *Utah*. In his reply Mr. Jackson says: "I enclose you an extract from one of the Salt Lake papers, showing the appreciation there of the Board's liberal gift." The extract referred to is as follows:

"A Presbyterian Sunday-school was organized on last Sunday afternoon. A fine library is on the way from the East for this school, and a good supply of the choicest Sabbath-school papers are on hand, ready for distribution. These beautifully illustrated and valuable papers (*Sabbath-school Visitors*) have never been received in Salt Lake City before, and we promise the children something worth having in these papers. Boys and girls generally are invited to this school, as well as Sunday-school workers who will lend a helping hand. The library which is coming will do much to popularize this Sabbath-school and render it a success. Every institution backed by a library, should receive the support of the public."

IN THE MINING CAMP.

By a Young Missionary.

ALTA CITY, Utah, July 15th, 1873.

"This is about as nigh *heaven* as the most of us ever expect to get," said a fellow-traveller to me, as we alighted from our saddles in front of a miner's restaurant. The man entered the door and joined the rough crowd inside. I stood without, an entire stranger in the streets of a turbulent mining camp.

Scarcely emancipated from the duties of seminary life, I stood there for a time trying to recollect who and where I was, and what the errand on which I had come. People call the place Alta, and it is sufficiently elevated among these mountain snows to merit almost any name of *lofty* signification.

Here, remote from home and every pure joy of a Christian community, men congregate to dig and tunnel through snow and rock, to gain the hidden treasure of these hills. After they have dug and blasted, and tunnelled, they emerge, it may be, with a few bags of silver ore. These must be transported down the Canyon, and delivered at the smelter's furnace. There the ore is transformed into bars of massive bullion. This, again, is refined with pure metal, and sent to the mint to be stamped into current coin of the commonwealth.

A tithe of it comes back at last into the musty wallets of the men who dig for it. And from these it is usually soon manipulated into the voracious *maws* of rum-seller and professional gambler.

"Pay day" is always a high day in a mining camp; and for a week or two thereafter many a man will be found suddenly changed into a "Lazarus," and assenting most heartily to the words of the preacher, "Vanity of vanity."

Thus, day by day, year by year, moves on the weary, wasting, drudgery of these men's lives. The precious treasure of immortality within them losing meanwhile its lustre, and gradually fading from sight forever.

But the Church in carrying out the design of her Divine Lord, says, This perishing wealth of immortality must be "prospected for"; must be dug, tun-

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nelled, and blasted for; brought down into the "valley," placed in the smelter's furnace, refined, and stamped into perfect coin for the Master's own use! And so I am here with the rest, an agent for the Home Mission Company, sent out to develop the Master's "claims."

Our small camp has representatives of many nationalities; but the majority of the population is American, mostly young men from the States. The Gospel had never been heard here until the present season. Many once familiar with the truth, have long since forgotten it with the sound of the Sabbath bell. Said one of this class to me, "I have been among the mountains for twenty-five years, and in all that time I never had the *opportunity* of hearing but *three* sermons."

J. P. S.

THE CHURCH. — The Presbyterian Church is being pushed forward, and already presents quite a conspicuous appearance. It is expected to open the church the first Sunday in October, and a distinguished clergyman has been engaged for the occasion. The building will cost in the neighborhood of \$1,600, which will involve the Church in debt to the extent of about \$300. This sum it is expected to raise by the opening services. Much credit is due to Rev. J. P. Schell for his untiring exertions in this behalf.

The building will be two stories high, the upper floor being used for the usual services. The basement will be used for Sabbath School. It is also intended to have a free reading room in the basement, where papers from almost every State in the Union will be open for perusal. We understand that an offer has been made for supplying the necessary papers and periodicals free of charge. This reading room is a happy idea, and we hope to see it pressed to a successful issue.

Religious Services.

Religious services in connection with the Presbyterian Church are held in the Court House, Alta, every Sabbath, as follows:

Lecture	10:30 a.m.
Sabbath School	3:30 p.m.
Preaching	7:30 p.m.

Rev. J. P. Schell, Pastor.

SALT LAKE DAILY REVIEW.

EXTRA.

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BRIGHAM YOUNG IN THE PULPIT.

It is a fact with which all residents of Utah are familiar that until a few years since, many of the sermons of Brigham Young, as delivered in the Tabernacle, in this city, were so full of profanity and abounded with so many obscene and indecent expressions, as to be utterly unfit for publication. That the public may form a correct estimate of the real character of this man, who professes to be a Prophet of the Living God, and who, as President of the Church of Jesus Christ of Latter-day Saints, assumes to himself the triple functions of Prophet,

Seer and Revelator, we lay before our readers the following extract from one of his sermons. The selection is made from a verbatim report of a sermon delivered by Brigham, in this city, on the first Sunday in September, 1861, upon the subject of the "Proneness to Follow Gentile Fashions." Nothing has been exaggerated, nothing extenuated, nor ought set down in malice, but the Prophet's own words have been presented just as they were delivered before a congregation of more than 2000 men, women and children. It is as follows:

EXTRACT FROM A SERMON DELIVERED BY BRIGHAM YOUNG,

The first Sunday in September, 1861.

SUBJECT—Proneness of the Saints to Imitate Gentile Fashions.

* * * * *

That man that sells liquor and believes that he must, I will promise him damnation for it.

That man that makes liquor and gives it to his neighbor, he shall have his reward in Hell. That man that says he cannot live without destroying truth and virtue from the earth—what is he fit for? If Hell was all at my disposal, I would not give him hell room. I'd annihilate him, and that is what the Lord will do with him.

Give us a little Gentileism, for Heaven's sake, you say. The women say let us wear hoops, because the whores wear them.

[After speaking of their imitation of the Gentiles in their styles of boots and hair cutting, he added:] I believe if they were to come with a cob stuck in behind, you would want to do the same. I despise their damnable fashions, their lying and whoring; and God being my helper, I'll live to see every one of those cursed fools off the earth, saint or sinner. I don't know that I have a wife but what

would see me damned rather than that she should not get what she wanted, and that is what I think of all of them, and of the men too.

I would see a Gentile further in Hell than they ever got, before I would follow their fashions, if it did not suit me. There is not a day I go out but I see the women's legs, and if the wind blows you see them up to their bodies.

If you must wear their hoops, tie them down with weights, and don't let your petticoats be over your heads. It is ridiculous, and should not be. It belongs to a set of whory congregations that love iniquity and to corrupt themselves one with another. It belongs there. It don't belong to this community.

How do you think I feel about it? Who cares about these infernal Gentiles?

If they were to wear a *s—t pot* on their head, must I do so?

I know I ought to be ashamed, but when you show your tother end I have a right to talk about tother end. If you

keep them hid, I'll be modest, and not talk about them.

There are those fornication pantaloons, made on purpose for whores to button up in front. My pantaloons button up here (showing how) where they belong, that my secrets, that God has given me, should not be exposed.

You follow the Gentiles and you will be partakers of their plagues if you don't

look out. That is the work of the Lord.

Break off from your sins by righteousness. Will you do it? This is the word of the Almighty to you, through his servant Brigham. Keep your secrets secret, and hide your bodies and preserve your bodies.

Now, if a whore comes along and turns up her clothes, don't turn up yours and go through the streets.

SERMON DELIVERED BY DR. JETER CLINTON,

In the 13th Ward Meeting House, Salt Lake City, Sunday evening, January 1st, 1865.

(Good many gestures. 'Hem! 'hem! 'hem!)

My words to-night will be the subject of Mormonism. I am going to speak words to convert strangers, and bring them in the true path of virtue and truthfulness of Mormonism. Good many like to hear a regular Mormon sermon, and I am going to preach one to-night. Mormon is the word the Devil called us (gestures), but God gave us a saint, a prophet by the name of Mormon, but we are God's chosen people, the Latter-day Saints. The Jews and Gentiles have driven us from place to place, and they have tried to drive us from here, but I can tell you, friends, that we are not a-going from here. The filth and dirt will devour themselves; God will see to that, as I do not want to dirty my hands with them. Then the filth, the dirt, the scum, that was sent here to teach and direct us in the paths of virtue and right—God keep us from such righteousness—but as long as they mind their own business and gather up the filth laying around the streets—but we won't say a word. That is my doctrine. To-night I am going to speak plain with you. Now, let us clean the outside and keep the inside clean, as you would one of your platters. Wash it, wash it; purify it, and by that means clean it; if you do not it will be dirty, sticky, foul. Now, there are men and women in this congregation who do not belong to this church, who have come out of curiosity, but this is the kind of sermon which will do more to convert them than anything else. Now for these women, the low, nasty street-walkers who live in the Thirteenth Ward; the low, nasty, dirty,

filthy, stinking bitches, they stink—that will invite strange men into their houses and introduce them into their family circles. Their excuse was they were boarders; but it is a lie, and that is their excuse. They ought to be shot with a double-barreled shotgun. That is my doctrine (pointing to a soldier), and when you see those street-walkers following behind such women (God keep me from calling them women) take a double-barreled shotgun and follow them, and when you catch them, shoot them to pieces, and if you do not overtake them before they get to their haunts or dens, go in and kill them both. That is my doctrine. I am the Justice of the Peace. I am the Coroner of the county, but I will never find you. I will guarantee that. But if there is two of them, one a Mormon and one Jew or Gentile, shoot the Mormon first, if you have only one load in your gun, but if you have two loads in your gun, shoot them both.

I have been in this country sixteen years. You never see such people in my house, for they are not wanted there. I have had these same kind of women come to me for advice, and I used to give it, and they would go to my enemies, but I have got too old for them now. I used the words of our Savior, "Go your way and sin no more." Now I can tell you, one and all, when I came here there was not a groggery in the place, and not a lot of gambling loafers, horse thieves and filth, who congregated and dance by an old fiddle. They are not only Gentiles, but Saints; such Saints! (throwing up his hands.) Now, the only comparison I can make to show

you, is what I heard from a brother, who compared them to a Missouri hog, a long-nosed hog, for after you get him out in these hills he would be a hog still. I thought when we got out here we would be clean, not sullied, and to God's chosen people I come. You might want to know what for? I came for my religion, and to bring up my family in holiness and purity. And now for another comparison: If a man was a thief in Missouri, he would be a thief here, and therefore the thieves are here. My friends, you may think it strange that I should have dealt so lenient with that young blackguard who I fined \$100 a few days ago, but my jurisdiction would not allow me to do more. I mean to clean out the Thirteenth Ward, purify it. I will send our teachers all around—Jew and Gentile—it is our right, etc., to every house in the Ward, and when we find one of these houses, tear it down. It is not the first house that has

been torn down here (they never come to me about it) and I will help you. Shoot down the miscreants who infest the city; I will promise you that no law shall trouble you. Now, what have we to expect; when Noah entered the Ark with eight persons, there was one bad one there, and I think that was Ham, for he was mean and dirty, for he married a nigger wench. (gesture) and another thing shows, that when the waters had returned from the earth; they planted some grapes and made wine, and *Old Noah* got on a spree and distilled himself and fell asleep in the vineyard, when Ham, instead of hiding his father, slipped off his clothes from him, and called the people in to witness his father's nakedness. His younger brother was ashamed and walked backwards and threw them over him. That is the reason I think he was a bad man, because he was an abolitionist (gestures.) God bless Abe Lincoln.

SERMON DELIVERED BY BISHOP WOOLLEY,

In the 13th Ward Meeting House, Salt Lake City, Sunday Evening, January 1st, 1865.

Well, Brothers and Sisters, Jews and Gentiles, they call me a hard case, but the Doctor has taken the wind out of my sails, so that I have only to put on the finishing touches. Now, I have commenced the new year, and I am going to commence, and if I have been hard I am going to keep it up in the Thirteenth Ward. When our teachers go around, as they will do, they will find out the business occupation, number of families, etc., and if they are in want, sickness, etc., and to try to break up the low, vile dens in this Ward. I am coming right down upon them. Why, I can throw a stone from this pulpit on a house of whoredom, and another around the corner. They have carried on their whoredom long enough under our very nose. Yes, there are plenty gentlemen in this congregation, and some white-livered gamblers—I know them by their eyes, yes, and by their hang-dog looks, and whores and whore-masters—they can't stay among us and bring up their bastards on us. I can tell you so. You can go to some houses in this Ward and

see some lone widow woman and a lot of strangers there. They never come there without an invitation. No, they never come to my house, for they are not wanted there. I have been here sixteen years, and no strangers but my own family come there. I am the stranger's friend. Why don't he go to the public houses? No, it is for prostitution and nothing else, and these miserable excuses are all lies, black lies. I would do as the Doctor says, kill them, but their filth will kill themselves. They were sent out here to dictate to us, and for our welfare. What have they to do with our plurality of wives? Nothing. I read in a newspaper this afternoon, speaking about what they had accomplished in one year, and how much they had benefitted the country—*God help the good they have done!* They have fetched the Devil here, whores, whore-masters and bastards. Tear down their houses, if they they persist in their damnable wickedness. There is no help for them. Why, I told Sister —(the name was given, but we decline to give

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pullycity to private scandal) if she persisted in going to Camp, and among Gentiles, years ago, what it would bring her to. Now you see, her daughter Lizzie is a whore, a *dirty, stinking hussy, a filthy bitch*. I have put up with her mother's whining and sniveling long enough. Of course, a mother loves her child, but it is the Sister's own fault, and I told her so. And there is our Brother, G. W. Stevens, and his *dearly beloved* wife. What shall we do with them—send them out of the Church? Our streets are now filled with whores, thieves, gamblers, pimps, etc. The only way to purify it, is to drive them out. Tear down their houses and send them where Gebow and his gang (looking towards Camp) went. That Gebow, Brother Gebow, was a Mormon once, (laughter) but it is true though. I suppose some of these remarks will be seen in that little vile sheet, the *Vedette*, for I presume some are taking notes now. We are going to cut off some of these from the Church to-night. It was only last Sabbath night we had two men stationed at the door. If there had been any such disturbance as we had the Sunday before, we would have *hoisted* them down stairs, so they would not come again, and God would have been with us, and those two men felt like it, too.

Now, when they speak of President Brigham Young, they speak of *me*, and when they insult him, they insult *me*. Now, I am going to expel and cut off Lizzie from the Church, and all those who are in favor of expelling Lizzie will please raise their right hand (six hands raised). Carried. Now, all who are found harboring Lizzie, from this on, after to-morrow's sun, or anybody not belonging to the Church, their houses will be battered down; and if

she shall go to another Ward, we will use our influence and drive her out of that, and send her where Gebow and his gang went (looking towards the soldiers). Now, in reference to G. W. Stevens and his *dearly beloved* wife, you will please signify by raising your right hand. Carried. Now, we have some more to cut off, but we will keep them till next Sunday night, and see further in their cases. We have put up with G. W. Stevens and his wife three years too long. They talk about the plurality of wives, but when they speak of my wives and children, they touch the apple of my eye.

They who come here from California, Oregon, Idaho and Nevada, to teach us civilization, the *low, dirty, miserable, scraping rabble of the earth*, why do they come here? What brings them here? They call us the outcasts of the earth, but we know that we are *God's chosen people*, and He will fight our battles. They have tried thirty-four years to sweep us off the face of the earth, but the Lord has directed otherwise, and He will direct and protect Zion's people wherever He leads them. This is like King Egah leading his people against Elijah, the prophet, but the Lord protected Him, and he will us, and we will thank Him for it. Now, we want you to tell all those members that are not present, about harboring any such characters, whether men or women, as our teachers will be around the Ward, whether Jew or Gentile, that no whore or whore-master will be allowed to abide amidst us, for we will do as the Doctor said, and have a clean record. Now, I will draw my remarks to a close. I will give all the evil-doers time to reform, we will *clean, purify and wash* the Thirteenth Ward of all *damnable sinners*. Amen.

UTAH: PRESENT AND FUTURE.

[From Mr. COYNER.]

THE outlook in Utah, for at least a few years to come, is not encouraging to the apostate element of our Territory. But the final result will be good. In almost every settlement there is an element of opposition to the priesthood's control. Those who aid in the mission work will be ostracised in every conceivable way. But the truth will finally prevail. Our mission schools are training a host of true workers, that in a few years will scatter all over the Territory, and thus exert an influence that must improve society. The Mission work of Utah is one of trial, but its outlook is one that must encourage the Christian worker. But the Church should ever remember, that for years to come the means to carry on this work must, from the very nature of the case, come almost entirely from abroad, even until we can train the rising generation to correct views of man's duty to himself and his God.

In Salt Lake City the Gentile influence is stronger than in other parts of the Territory, and those who withdraw from the Church do not suffer as much as elsewhere, though it is bad enough even here.

In general, the schools established by our Missionaries are well attended by the children of those who dare to defy the Mormon priesthood.

Our school, the Salt Lake Collegiate Institute, is crowded with pupils, mostly the children of apostate Mormons, who are too poor to educate their children. We are enabled to carry on our work through the liberality of Christian workers in the East, by means of scholarships. If those who have contributed \$30 per year for the tuition of a pupil could look in upon us, and see the earnest Christian work now being done by the five lady teachers under my supervision, they would realize that the seed cast upon the waters is already yielding a good return. We need twenty or twenty-five more scholarships to enable us to carry on the work marked out for the year. But we have faith to believe that God will not let this work suffer; that He will raise up in His own good time those who are able and willing to help us.

The Religious Future of the Rocky Mountains.

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NO. 3.

LYING in the centre of this mountain elevation of a thousand miles square is Utah, the commercial and intellectual centre of which is Salt Lake City, the head centre of which city and territory is the president of the Mormon church.

The speedy Christianization of this people we regard as the least hopeful of all the peoples on this continent, and for many reasons, some of which we suggest. And this because the church must know the obstacles in the way of success, before she will marshal forces adequate for their removal.

And first the politico-religious character of Mormonism opposes the introduction of a pure spiritual faith and worship. The rulers and people alike regard the church and state as one interest. What builds up one promotes the other, what injures one is detrimental to the other. Political questions are controlled by religious considerations, and religious questions are settled in the interests of the civil government, and the ruling powers in both are the same men. The corruptions springing from such an unholy alliance are patent in all the history of the past, nor does the truth escape these corruptions in Utah. A few men, it may be said, not more than a score, hold all the political and moral power in their hands, and direct with despotic though concealed will the great movements of the entire Mormon populace. Ripples may occur; an eddy may be seen occasionally, but the main current rolls on under the one propelling force. Hence one difficulty of bringing the Gospel to bear upon any considerable portion of the people.

It should be admitted that there is a portion of truth in Mormonism, enough to give it plausibility to inquiring minds predisposed

from any cause to accept it, or being in it, to cling to it. It uses in its formula of doctrine and in the sermons of its preachers, so much of Bible language and theological nomenclature, as may satisfy ill-trained and untrained minds who are candidly seeking for the light. And this slight admixture of truth it is, which enables shrewd and wily leaders to blind and hold in thralldom the minds of the masses. These masses are largely from the lowest and most ignorant class of European laborers, who need and docilely accept the guidance of superior minds. And being under social and often pecuniary obligation to these leaders of the Mormon church, it is next to impossible to reach them by any outside influence.

An additional obstacle to the evangelization of the Mormons lies in their virtual rejection of the Bible as a divine rule of faith and practice. If they sincerely accepted the Word of God as authoritative there would be a common starting point with evangelical Christians, in inquiries after the truth. But the devotees of Mormonism regard the Book of Mormon, and pretended revelations from God to their president, as the later and fuller revelations of the Divine mind to the saints, and of course the Bible must be interpreted in the light thus thrown upon it. Thus they make the Word of God of none effect through their tradition, and set up the puerile productions of ignorant men, in the place of the glorious Revelations of the ever-blessed God. Until their confidence is shaken in these pretended revelations, there is little hope of access to their minds, with the truth as it is in Jesus. And this double dealing with the Bible has perverted their vision upon moral and religious questions generally, until it seems impossible to reach their hearts and consciences by the arguments and motives which ordinarily find a lodgment in honest and candid minds.

Still further, the system of public and private supervision over the thinkings and actings of the people, carried out by the cunning and far-seeing leaders, is so comprehensive and so minute, that it were strange if purer and higher views could obtain acceptance in Mormon communities. Their public services in Conferences and on the Sabbath are numerous and

well sustained, and their espionage over every family is something wonderful. Take Salt Lake City in illustration. Of its twenty thousand population perhaps fifteen thousand are adhering Mormons. For the religious instruction of these, and secular as well—for their sermons are a strange compound of secular and religious topics—they have provided about twenty houses of worship, one of which is capable of containing a congregation of twelve thousand people, a larger number than the adult population of the city. Two services

conducted by able speakers and aided by a splendid organ and a large and well-trained choir, are held in this vast building every Sabbath, and a third service held in the twenty ward buildings in the evening. So that every Mormon able to attend church may be present at three services each Sabbath. We know of no other city on this continent with such a provision for religious meetings. Nor are the poorer people repelled by high pew rents. The seats are free and the preachers officiate without salaries, and, so far as the people see, without fee or reward. It may be true that the preachers are generally men of large wealth, and that holding the financial interests of the community under their control, are abundantly paid for all their services; but their pay comes indirectly and so as not to discourage attendance upon the public worship. If the zeal of any individual or family should flag and they cease attendance upon the services for even a short time they will be visited and "labored with," by teachers and counsellors who have charge of every ward, and indeed of every house of the faithful. What more is needed to guard the fold that none shall stray? and to repel any evangelical propagandist who might seek to turn away the faithful from their allegiance?

But are there not some minds in Mormonism which perceive, or begin to perceive, the hollowness of their religious system, some hearts aching for a better and holier faith to meet the wants of their spiritual natures, and is not here a hopeful opening for evangelistic effort? Doubtless a few such there are who find a home in the feeble Gospel churches in the city and territory, but alas, most of those who renounce Mormonism, renounce with it all faith in God and divine things, and become the most hopeless skeptics. The natural reaction from a blind and fanatic faith in a delusion, is to the opposite extreme of utter unbelief, in the most assured varieties. Apostate Mormons are almost without exception Free-thinkers or Spiritualists.

Shall we add that the practice and constant advocacy of polygamy, and the facility and frequency of divorces in Utah have gone far to disorganize the domestic relations of the people and induce a general demoralization of view upon the vital question of the marriage relation?

With all these obstacles lying across the path of the evangelist, it is evident that special effort and special grace are needed to carry the Gospel into the homes of Utah. But it must and will be done when the Christian church is fully awake to the need and the difficulty.

A few small church organizations, including perhaps three hundred members all told, al-

ready exist. These should be strengthened and supported as points of light amid the moral darkness. Intelligent Christian families should be encouraged to make their home in that beautiful and healthful land, and thus add to the strength of right principles which are finally to prevail.

But doubtless the most essential work to be widely and at once prosecuted, is the diffusion among the people of a Gospel literature, containing the great saving truths of the cross, without controversy, and pressed upon them in the spirit of a loving and redeeming Saviour.

This can be done by colporteurs, and no power, even the most despotic, can prevent the people from reading, if the books are carried to their homes and put into their hands. Nor can the depravity of the heart, combined with the opposition of the Mormon hierarchy, resist the Spirit of God in making truth effective to their salvation.

J. M. S.

LETTERS OF DR. FIELD.

VISIT TO THE MORMON TEMPLE.

The next day after our interview with Brigham Young was Sunday, and after preaching in the morning at the Presbyterian church (in the pulpit of our good friend Mr. Welch, who was then absent at the East), I gave the afternoon to the service at the Mormon Temple. This building overtops all the city, which it seems to gather under its wings. It is of no order of architecture, except the Mormon, and is said to have been planned by the prophet himself. Seeing only its roof at a distance, it looks like an enormous beehive raised into the air by a great number of short columns, between which wide doors, *swinging outward*, allow of rapid egress in case of alarm. It is twice as large as Mr. Spurgeon's Tabernacle, and will hold, it is said, twelve thousand people. Probaby it is not often full, although on the days of the annual Conference it is densely packed. This afternoon there were perhaps three or four thousand people present. At one end a series of raised seats for the choir, led up to one of the largest organs in the United States. The effect must be very inspiring, when these long ranges of seats are filled with hundreds of well trained singers, whose voices, joined with the swell-

A missionary in Southern Utah told me that he lived in constant danger of violence, that he had often been threatened, and did not dare to go out at night, lest he should be waylaid and made away with; that he was openly denounced by the Mormon leaders, who declared it a shame and a disgrace that he was allowed to pollute the town with his presence, and who used every means to stir up a mob to drive him out. Brigham Young can easily find out whether these things are so or not; if they are *not*, if the reports are false or exaggerated, it would be well to show it; but if the reports are true, it would be well for him to restrain the violence of his creatures, for as surely as a hair of that man's head is touched, there will be kindled a fury against him and his people, that will not rest till they are driven out root and branch. There was a time when

it is said they contemplated armed resistance to the troops of the United States. But that time is past. With the opening of railroads, Utah is brought within the reach of civilization, and the arm of the national government is extended over it. The Federal Courts are sitting in Salt Lake City, and the flag floating from Camp Douglas at the foot of yonder hill, three or four miles from the town, shows a power that can enforce their decrees.

What is to be done with the Mormons? Some consider the very existence of such a community a blot upon the map of our country, and would drive them out with fire and sword. That is the heroic treatment which in politics as in medicine sometimes cures, but quite as often kills. Is there not a more excellent way, a better art of governing a people who are in an anomalous condition? We have had a good deal of this political *surger*y. Is it not worth while to try a little of political *economy*? What this people need is not to be petted or persecuted, but JUSTICE, fixed and inexorable. Any attempt to make the forms of law the weapon of private malice or private revenge, will be sure to result disastrously. The law knows no difference of creeds. There should be one law for the Mormons and the Gentiles, and that law should be strictly and impartially enforced.

The subject of polygamy is a very per-

plexing one—not morally nor socially, (when we should have no hesitation in condemning it utterly,) but politically, as to how it should be treated by the National Government. There is a law now existing by which it is made a criminal offence in all the territories of the United States; but in Utah the law is a dead letter. Ought the authorities to try to enforce it, with all the array of courts backed up by bayonets? If so, the Government has got a big job on its hands. I, for one, doubt the wisdom of attempting it. If it were a new country, and settlers were going into it for the first time, and laws were to be made for the regulation of their social state, there would be no doubt on the subject. But here is a territory already settled, with a large population that has grown up under different institutions. Whether the National Government has a right to come in and declare all such marriages illegal, and thus to pronounce all children born of such marriages *illegitimate*, is more doubtful. It would be a violent change, breaking up families and disturbing all domestic relations. Whether that is the best way to promote “civilization,” is a question. Commonly civilization is promoted by order and peace, not by sudden and violent changes. A system of firm but gradual repression, which shall by all lawful means discourage polygamy, without making all past unions criminal, may be the wiser course.

That Mormonism will ultimately pass away, I do not doubt, because I believe in the general progress of the human race in intelligence. But it will not die any the sooner because of persecution. That will only make this poor people cling closer to a faith for which they are called to suffer. Religious fanaticism is one of the hardest things in the world to *kill*, though left alone, it is one of the easiest things to die of itself. Mormonism will vanish gradually and silently, as the snow on yonder mountain melts with the coming of Summer. There is no need to attack it with a park of artillery. Let the sun shine upon it, and it will sink into the canyons and the river beds, that will carry it away to the sea. So Mormonism will disappear—not this year or next—perhaps not in this generation—but at last; though the name will remain in history as that of one of the most extraordinary manifestations ever witnessed, of superstition and folly.

1 "THE LAND OF THE SAINTS."

BY REV. SHELDON JACKSON, D.D.

It was early morning as we hurried down past the temple, the greater and lesser tabernacles, past the residences of Patriarchs, Prophets, High Priests, Apostles and Bishops, to the depot in Zion. Seated in the comfortable cars of the Utah Southern, we were soon steaming up the broad, fertile valley of the Jordan. Behind was the Dead Sea. To the east the snow-covered Wahsatch mountains stood like a gigantic wall of purest marble. To the west the Oquirrh mountains, with their glistening peaks piercing the sky, stood roseate with the hues of the rising sun.

On either side huge smelting and reduction works, their great chimneys pouring out clouds of black smoke, gave evidence of the mineral wealth of the adjacent mountains—wealth that will yet make Utah one of the most prosperous sections of the country. Soon we reached the junction of the Bingham Railroad, and to the right of us up in those mountains is the home of Rev. George R. Bird and his excellent wife, upon the mountains bearing tidings of great joy to perishing souls. Again the shrill whistle of "down brakes," and we are at Sandy, the junction of Wahsatch and Jordan Valley Railroad. Running to the eastward it climbs the wonderful canyon of the Little Cottonwood, at the head of which is the "Emma Mine" and the village of Alta, the scene of the early labors and triumphs of Rev. J. P. Schell. Well do we remember him at an early visit, his study over a grocery and whiskey store, the ceiling and walls lined with cotton cloth, the feather bed handy in which to roll himself when the stray bullets from a street brawl came unpleasantly close, his feet and legs rolled up in pieces of carpeting to keep him warm as he sat in his room. The snow was five feet deep in June in the main street, and in making pastoral visits on the back streets, we passed from the level of the snow by a plank into the second story window. In July we slept under four pairs of woolen blankets.

On up the valley and we pass Lehi and Palmyra. The city of Benjamin and Land of Goshen are left to the right. Salem is off to the left, and in front Mt. Nebo lifts its snow-crowned head twelve thousand feet skywards. And still beyond is the city of Ephraim. And further still the King's Meadow, Mt. Carmel, Zion on the Virgin River, and the city of Joseph.

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Patriarchs are talking of their first, second and third families, and so we reach York, the end of the track. Taking a lumber wagon through the ice and mud, about four hours brings us to Nephi and the comfortable Union hotel of Heartley and Seeley.

COLONIZATION.

All day we had been passing the canvas-covered wagons of the Arizona missionaries, and a dozen or more of them were camped in the tithing yard at Nephi. When the Mormons desire to enlarge the boundaries of Zion, they send out spies as of old to find a goodly land. When a suitable location is found, then the head men of the Church assemble in counsel to select men to form the colony. Reference is had to the occupation that the different trades may be represented. So many farmers, blacksmiths, wagon-makers, shoemakers, &c. If any are becoming restive or unruly, they are banished to the colony. When the number is selected then their names are read out at the semi-annual gathering of the Church, and the choice of the leaders ratified by a vote of the Church. The hearing of their names read out is the first intimation that many of them have that they are doomed to sacrifice their homes and property and go into exile to establish another "stake of Zion." They are allowed so long a time to arrange their business and go forth with a blind zeal worthy of a better cause. If Evangelical Christians will make one-tenth the sacrifices that these poor people are making, the time is not far distant when a purer and a nobler faith will be found in all the beautiful and fertile valleys of Utah. Two hundred families were on their way at the command of the Church to settle in Arizona.

CANDIDATE FOR THE MINISTRY.

A High Priest of the Mormon Church came to a Gentile minister declaring that he was no Mormon; that if he hadn't three wives and twenty-six children he would not remain another day even Mormon in name. He wanted to know the requirements of the Presbyterian ministry—if the Church had a fund to assist him in a two or three years' course of study, and what position, salary, &c., he could have in the ministry when he got through. Upon being informed, he remarked that he was going to Salt Lake the following week, and if Brigham would not give him a better position than he now had, that he would come back and join the Presbyterian Church. A few Sabbaths after, preaching in a Mormon church, he denounced every other Church, saying that

Mormonism had been a source of perpetual joy to him. Large numbers of the Mormons are kept in the church only because their bread and butter depends upon it.

PREACHING.

Mormon preaching is largely made up of advice as to the improvement of their material condition. If one would hear an unvarnished specimen of their sermonizing, he must attend where they think no Gentiles are present. A friend took down in his note book at the time, the following synopsis of a sermon by one of the Bishops, on a Sabbath morning: "Brethren and sisters, I feel good to-day. I feel like preaching some *sound Gospel* to you, if the Holy Spirit will help me, and I know it will, for I feel it in me. I have been a Latter Day Saint thirty-seven years, and I know that

Mormonism is from God, for I feel it in me. I know that Brigham Young is the mouth-piece of Jehovah, for I feel it in me. And I know that polygamy is right, for I feel it in me. The saints are poor, and that is one reason why I know that we are the people of God. Why brethren, although I am a Bishop now, I was eighteen years old before I ever stuck my head in a hat, or my foot into a shoe, but still it is our duty to prosper if we can. Now I am coming to the point I want to preach about. Now, brethren, you must fix up your fences if you want to prosper. You had better attend to that matter *this afternoon*. The next thing is to take care of your stock. Brother — has a lot of steers in his pound. You had better go by there on your way home, and see if they are yours, and if they are, take them home with you. Speaking of steers, reminds me of another matter. We must improve our stock."

Here he expatiated in language unfit for publication upon the necessity of their purchasing a good bull, calling upon various members for a collection to make the purchase. Some subscribed wheat, others carrots, sorghum, money, &c. Not getting sufficient from the brethren, he turned to the sisters. They subscribed eggs, chickens, butter, &c. "Now you have done pretty well; that is the way I like to see saints come up to the scratch." Nearly the same thing was gone over with reference to improving the stock of their horses, after which he closed as follows: "Now, brethren and sisters, I feel that we have had a good time. I feel to thank God for the privilege of preaching his Gospel in these latter days. That the Lord may help

you to do your duty, is my prayer, for Christ's sake. Amen."

Sabbaths have they, but no holy day; tabernacles, but no communion with God; religious rites, but no true worship; preaching, but no blessed comforting Gospel. The Board of Home Missions stands ready to send Utah the Gospel as soon as churches will furnish the funds.

PERSECUTIONS ON A HOME MISSION FIELD.

By Rev. Sheldon Jackson, D.D.

On the 3d of March, 1875, Rev. D. J. McMillan reached, by stage, the village of Mount Pleasant, Utah, about 150 miles south of Salt Lake City.

The village contains a population of over 2000 persons, living in one and one and a half story adobe houses. The population is Mormon, with a few apostate Mormon families, or liberals as they are called in that section.

The stage driver landed him and his trunk at the postoffice. As there was no hotel in the place he accepted the limited accommodations kindly offered by the gentlemanly postmaster, and slept for several nights on the counter of the office. After a three days' search he found a room and board.

The first step of Mormon tactics is to overwhelm a stranger with kindness, hoping thereby to make him a convert to their faith. In accordance with that policy, the Mormon Bishoptendered Mr. McMillan the use of their church on Sabbath evening. The house was crowded, and about 600 were present to hear the first minister, other than Mormon, that ever had visited that region. Among the audience were High Priests, Bishops, and a Patriarch. He read the second chapter of 2 Peter, and preached from Gal. vi. 14. The whole community were set to talking about the strange doctrines. There being a great lack of school facilities in the Territory, overtures were made to him to teach. Looking around for a suitable place, he was offered Liberal Hall, which the apostate Mormons had built for political and dancing purposes. He finally made arrangements to purchase it, so as to be able to control the use of it. Then the Mormon authorities refused to furnish seats which they had promised. He then secured lumber, but none of the Mormon carpenters would make them, although many of them badly needed the money.

Nothing daunted he procured tools, and made the seats and desks himself. The room seated, he opened his school with a good at-

tendance. Among the pupils was the Mayor of the city.

The Bishop announced from the pulpit that as all good belonged to the Saints, they should get all the good they could out of the Gentile school.

Sabbath services were also instituted. At the close of the first one, a number of the boys ran out kicking up their heels and crying unto their fellows across the street "We have been to hell! We have been to hell!" The school grew to 111 scholars, and the congregation crowded the house beyond its utmost capacity. This continued for four months, until the fame of it reached Salt Lake City.

And this brings us to the second step of Mormon tactics,

Denunciation.

June 22d, Brigham Young and the twelve apostles visited Mount Pleasant to crush out this new movement in the bud. They held a two days mass-meeting of four services. Three of these services were given to denunciation of Mr. McMillan and his school.

Brigham Young among others said "That since the people had allowed a Gentile to come among them and preach to the subverting of the truth, that they must all be baptized over again that due repentance might be made for this great sin." He denounced Mr. McMillan as a libertine, whoremaster, minion of Satan and wolf in sheep's clothing—as one with Beecher. And every one knows that Beecher keeps twenty-eight mistresses. There is not a minister in the United States, outside of the Mormon Church, but what keeps mistresses. It is a luxury conceded them by common consent. In the best church families in the United States not one child in ten can identify its father. This man will send sorrow and distress into many a mother's heart, and rob many a home of its virtue if he is allowed to remain here. He is only here after whiskey and women, and time will show it. He would not have been here to-day if the Bishop had done his duty. If the Bishop had been alive to the interests of this people as to his own flock, this man would not have been in the fold. I command you to withdraw all patronage from him, and drive him from your midst, or you will go to hell. I speak the words of Jehovah, and you must obey as if Jehovah spake.

George Q. Cannon (Delegate to Congress) followed in the same strain, adding that he "would rather his children should never know their A B C's than be taught by a Gentile." Other apostles followed in the same strain.

Brigham Young Jr. charged on McMillan in common with all other Christian ministers the crime of Sodomy. Adding that the "Gentiles in Cache Valley live on beef stolen from the Mormons. I tell you the bullets are moulded for their benefit, and will be used at the first favorable opportunity. Mount Pleasant, look to your interests!"

D. H. Wells, Geo. Q. Cannon and others called a meeting in the evening, at which none but women were allowed to be present, at which language was used that would not be proper before an assembly of men, much less of women. At the close of this meeting a paper was circulated, declaring that McMillan was a corrupt and dissolute character, and dangerous to the welfare of the community, and pledging the women to withdraw their children from the school. This was signed under fear and compulsion.

Denunciation was followed by the third step,

Persecution.

Forty children were withdrawn from the school. Faithful Mormons would cross the street if they saw him coming, to avoid meeting him. They had prophesied to the people that he was after whiskey and women, and they would bring it to pass. One evening he was invited by the young men to an oyster supper. Upon going to the table, he found wine and whiskey there; was invited to drink; declined. The invitation was pressed upon him; politely but firmly declined. At a concerted signal, two or three attempted to seize him, and force it down his throat; but he showing fight, the attempt was given up.

The church then induced young women to go to his room in the evening, under the plea of receiving assistance in their studies, until he had to give notice that no women would be received by him. Some were driven from his door at improper hours at night.

One night hearing a rustling of the window-curtain, he found a masked man getting into

his room. Thrusting his revolver into the assassin's face, he quickly fled. Again and again has he been warned of his life. Bishops have forbid his preaching in their cities, but he kindly and yet firmly informs them that he can preach wherever floats the American flag. Sending his appointments to preach in a certain city, they were intercepted. Reaching the place about five in the evening, and finding no notice out, he hastily put up a notice in the postoffice and some of the stores, and at half-past seven the house was crowded full, a

portion of the audience evidently intent on mischief. There was in the very atmosphere of that audience so many indications of violence, that a Gentile who was present called Mr. McMillan aside, and advised him not to go on with the service. Carrying his life in his hands, he goes thoroughly armed, even carrying his weapons into the pulpit—like Cromwell, “trusting in Providence, and keeping his powder dry.”

When the hour arrived, he invited to the platform both the Mayor and Bishop, who were present. They declining, he ascended the platform, sang a hymn alone, read the Scriptures, poured out his soul in prayer, and then preached such a loving Gospel that enmity for the time being was disarmed.

During the Summer Mr. McMillan visited Salt Lake City, and it was announced that he had fled the country with a disreputable woman.

When he returned and opened the school in the Fall, slanderous reports were circulated about his lady teacher. And yet the school continued to prosper until 150 pupils were in attendance, and the Sabbath-school, which commenced Sept. 12th, 1875, with twenty girls, increased until it numbered 119.

The Mormon Church, enraged at this progress, during last month made another attempt to stay it. The neighboring bishops were gathered together, and they held a series of evening meetings lasting for two weeks, in which the vile abuse of the former meetings was repeated again and again. With blasphemous oaths Mr. McMillan was called a “scallawag,” a “villain,” and “cut-throat,” that he was only waiting his opportunity to cut the throats of their High Priests, etc. They also threatened to cut off from the Church all parents who allowed their children or attend either the day or Sabbath-school. And this excommunication not only deprives of all Church privileges but also of all social privileges; their neighbors are not allowed to speak to them, purchase from, or sell to them, even the necessities of life. In many cases it would mean great suffering if not starvation. This has again reduced the school from 150 to eighty pupils. But these eighty cannot be driven away. This fluctuating character of the school under these repeated and continuous persecutions, makes it difficult to secure the necessary support of teachers.

If fifty Sabbath-schools of the land will each found a scholarship of thirty dollars for the support of this school, it will have a fund from which it can keep the school full a year

by offering free tuition to fifty Mormon children, whose parents are too poor to pay for their tuition.

As there is no family government, and the children run the streets day or night at will, some of them take the occasion to run away to Sabbath-school. Sometimes they are driven to great straits to elude their parents. Sometimes the children have the assistance of the mother to elude the father. Sometimes one pupil will take home the books and papers of several, who dare not take them to their own homes.

Blood Atonement.

One fanatical father, finding that his children were secretly attending the Sabbath-school, told them that if they persisted in attending that school, *he would be compelled to kill them in order to save their souls.* Many of the children that have been forced away from the school, have gone with the feeling of undying hatred to the tyranny of that system which prevents them from securing an education.

The majority of them have many of our beautiful and evangelical Sabbath-school songs ground into their memories, and they daily sing them at home and on the streets. But through these persecutions the word of God is having free course through all that region.

Will not the Church of God bear this fearless minister constantly at the Throne of Grace?

To carry on such a work successfully, the Church will recognize the importance of providing the missionary with a full support, and a suitable building for the school and the church, as heathen work on foreign shores, for we cannot expect that people to help support him; and with a building under his control, they cannot drive him out.

MORMONISM.

An Interesting Lecture Sabbath Evening, at the Presbyterian Church, by the Rev. D. J. McMillan.

According to announcement, the Rev. D. J. McMillan of San Pete, Utah, lectured at the Presbyterian Church, last Sabbath evening, on the Doctrines and Practices of Mormons.

To say the church was full, would not be saying enough, it was packed. and many went away greatly disappointed at being unable to gain admittance. After the opening exercises by the Rev. Mr. Caughlan of the Methodist Church, the speaker was introduced by the pastor, Mr. Workman. The speaker commenced by saying that his lecture would be a talk instead of any studied piece of oratory. He then went on to state that to the disgrace of America, he it said that Mormonism is purely a growth of our own country. He then gave a rapid history of the rise of the Mormon Church. How a Presbyterian minister wrote a novel; not being able to have it published, it lay in the printer's office, till one of the printers perceiving it was a curious book conceived the idea of founding a new church upon it; how Joseph Smith was selected to carry out the programme; how he pretended to have a revelation from Heaven, and discovered the book in western New York; how he was pursued by armed men, and fled with the book under his arm, though according to his story it must have weighed, at least, 400 pounds; how Smith translated half of it, and an angel then carried the book up to heaven, saying it was enough for that time. This gives the Mormons an opportunity of having a new revelation any time they wish it. The speaker then told how the Mormons settled in Ohio, in Jackson county, in this State, at Nauvoo, Ill., and how they were driven away by the exasperated inhabitants on account of their stealing. According to their religion, a Gentile has no rights, and it is perfectly just to take everything they have. As the Jews drove out

the wicked inhabitants of Canaan, so had the Mormon a perfect right to drive out and appropriate the goods of the Gentiles of this country. The speaker gave a very debasing picture of Mormon life. Their idea of religion, of heaven, of God, was permeated with one grand leading feature—sensuality. God was merely a sensual being that begot children like humans; heaven was but a place where a man lived a life of sensuality with his numerous wives, and the more children a man had, the brighter crown he would wear. The Mormons have three marriages, the Common, that binds them for this life only, the Celestial that binds them for time and eternity, and the Spiritual that binds them for eternity. If a Mormon wanted another Mormon's wife and couldn't get her in this world, if she were willing they could have a spiritual marriage performed, and she would be his in eternity. Every one in the world to come, ruled over all his descendants, thus the more wives and children a man had, the greater he would be. As all the inhabitants of this world sprang from Adam, he would be the king and ruler of the people of this world. The doctrine that the more wives and children a man had, the greater he would be, made the Mormon young ladies prefer to marry a treacherous old wretch with a dozen wives, and children innumerable, than a young man who could boast of no wives and children. The Mormons also had three baptisms. One for admittance into the church, one for remission of sins, and one for the dead. If after a person had become a Mormon and committed a sin, he could obtain forgiveness by a re-baptism.

The baptism for the dead is a curious doctrine that any Mormon could be baptized for any dead person, and by this act the dead person would be taken from the prison of the damned, and immediately be taken to glory. One Mormon elder told Mr. McMillan he had been baptized 75 times. Some half a dozen times on his own account, and the rest for some dead friend. It might be gratifying to some to know that John Knox, John Wesley, Abraham Lincoln, Stephen A. Douglas, and hosts of others had been released from durance vile, in this manner, and were now enjoying all the comforts of a Mormon heaven.

Mountain Meadow. How he was told by one that was there of two young girls fleeing to him and begging to be saved; that John Lee the leader came to him and ordered him to shoot them, and when he refused, Lee drew his revolver and shot them both. Mr. McMillan said it was impossible to obtain justice in Utah, on account of the solemn oaths they take. They have a house called the House of Endowment, and when a Mormon passes through that house, as it is called, he takes the most solemn oaths, that he owes allegiance to no one but the church. There is another curious custom connected with this house. If a man commits a sin he can go to the house of Endowment, whisper a new name to the clerk, who writes it in a book, seals it up and the name is never spoken again. At the day of judgment, he will only be known by his new name. And when the sins are called off that he has committed on earth under his common name, no such person can be found. The Recording Angel is fooled and the man goes free. Mormonism can not be seen in all its hideousness at Salt Lake. He was 120 miles south of Salt Lake, in a valley that contained 20,000 inhabitants. When he went, there were but two other gentiles in the valley, and one of them was the irrepressible sewing machine agent. After he had preached a short time, Brigham Young found out that he was there, and came down and delivered a terrible denunciation of him, calling him by every vile name imaginable. Hard threats were made, and his house was bombarded with stones. But that has all passed. He had gathered a small church and a flourishing school. The people were

eager to renounce Mormonism. He wanted to raise money to pay for a church and school house, and appealed to his audience to help him. They lacked about \$1,000. The people of Utah were stretching out their hands for aid. They were very poor. Money was almost unknown. The speaker paid a glowing tribute to the resources of Utah, but they would never be opened as long as Mormonism flourished. But Mormonism could never be crushed by armies, or legal enactments. It was only the gospel of Christ that could cure it. Mr. McMillan's whole soul is in his work, and he spoke very earnestly. At

the close of the lecture a liberal collection was taken.

A Furious Saint.

We learn from reliable sources that the labors of our friend, Rev. D. J. McMillan, are producing some impression upon the followers of Brigham Young. This noted Saint (?) recently made a missionary tour through various towns of Utah to strengthen his disciples in the faith and to array them against the Gentiles. A Mt. Pleasant correspondent of the *Salt Lake Tribune* writes thus:

There is a Presbyterian clergyman in this place, Rev. D. J. McMillan, who is working quietly and assiduously in his pastorate, and is making his influence felt. He has a school attended by upward of a hundred children, and his religious services held in different places are listened to by many approving Saints. This inoffensive preacher the old prophet got after in his choicest billingsgate. He declared him a vile, godless man, worse than an infidel; teaching sedition, infidelity, spiritualism and free-love, and he warned his people that, unless they kept away from his meetings and withdrew their children from his school, sorrow and calamity would fall upon them and the pestilence would waste them at midday. This dastardly and ribald abuse was repeated by the other speakers—whose business it is to follow their master—and it was for a while made exceedingly warm for the preacher.

We, who know and love this quiet, godly, faithful brother, realize the infamously of such an attack. It certainly can not be because he persists in bachelor life—the opposite of Brigham Young's creed; but rather because the gospel, faithfully preached and taught, is leading parents and children to think for themselves. Such labors are not lost. The bitter rage of the Prophet will subserve the interest of the Church. His people will judge by unmistakable fruits. Many of them are shaking off the delusions of Mormonism. We ask the friends of this brother to follow him with their prayers and sympathy. Indeed, he would be glad to receive material aid in paying for a house

of worship recently purchased, and other necessary expenses in sustaining so important a mission.

Fair Warning!

Our Bro. McMillan, who is meeting with so many rebuffs in his labors among the Mormons, writes me among other things: "Within two weeks there were five earthquakes, all very slight; only enough to frighten the superstitious. They were followed in a few days by a partial eclipse of the sun. These things, together with the tardiness of spring, were spoken of the other day by an old Saint as evidences of God's displeasure at my intrusion in the fold of Zion."

Apostle Orsen Hyde says that the Exposition at Philadelphia is only a plan of the Almighty for collecting the ungodly together, and he predicts that on the 4th of July (the great day of the feast), the earth will open her mouth and swallow them up, and the residue of the nations will flow unto Zion to escape the wrath of God. Of course you will not expect to see me at the Centennial."

Is not this fair warning? I suspect there are very many who will take the risk, and, earthquake or no earthquake, will swell the crowd at Philadelphia. In a journey of over three thousand miles within the past month, I have heard universal expression of indignation at the rates fixed by the railroads; they are regarded too high for the Centennial year. They are not likely to be lower; so the authorities say.

R. I.

first paragraph.

DEBATING THE REPORT.

The Rev. D. J. McMillan addressed the assembly. Two years ago he went to Utah as a missionary, and found there 125,000 people in heathenism. They worship no God but Adam, whom they deify on the allegation that he has kept the celestial law or polygamy. They believe Christ was simply a man. As soon as Mr. McMillan told the people what he came for the people begged him to go to work, and they offered him a dilapidated church building at a small

part of its worth. Mr. McMillan had no money, owed a week's board, was one hundred miles from any Christian, but he bought the house—[laughter]—giving two notes for it. The Sunday when he opened his church he was invited in the evening by the Mormon bishop to speak in his church. He preached, and the bishop said afterward that he had never before heard any other sermon than a Mormon sermon, and he had never heard any of those till he was 37 years old. At the close of the sermon a Mormon elder said he knew Mormonism was true, for he felt it within him; he knew Joseph Smith was a prophet, for he felt it within him. He sketched the history of Mormonism, and denounced the Presbyterian devil who was among them. Mr. McMillan traded off some clothes for some lumber, built some desks himself, and opened a school. After a few months Brigham Young and the twelve apostles held a four days' meeting where he was, and denounced all Christian ministers in terms unfit for human lips. Young's addresses were full of obscenity and profanity, and always referred to Mr. McMillan with a term generally expressed by two d's separated by a dash, and which do not mean doctor or divinity. He declared that Mr. McMillan ought to be expelled from the country, and he added that he didn't need to tell the saints how that was done. But Mr. McMillan was not driven off. After eight months he opened a Sunday school, though he didn't call it by that name. He was also able, by

THE HELP OF RENEGADE MORMONS, to pay the two notes given for the church building. Mr. McMillan got a woman to help him in the day school. She had acquired some education, but was totally ignorant of the bible. She became interested in the Sunday school, and offered to teach in it if Mr. McMillan would give her instruction. It looked risky, but he could do no better, and he tried it. She did admirably and became a most devoted Christian. The day and Sun-

day schools now number one hundred and fifty each, and yet Mr. McMillan had no help but two women.

The Mormon women can be saved only by being married. The man can be saved only by obedience to the priests, or by shedding his own blood. A father, perfectly sincere, told his children that if they didn't stop going to Mr. McMillan's Sunday school he would have to cut their throats to save their souls. Mr. McMillan told of several notable conversions in connection with his mission, and gave illustrations of the great and good influence already exerted by the two women teachers. In the polygamous families there is Christianizing work that can be done only by women.

THERE ARE PERILS

in the work. Mr. McMillan was threatened by a bishop, as he valued his neck not to preach in a certain building. Mr. McMillan provided himself with a revolver, and preached the gospel with that little swamp angel in his hand. [Applause.] Mr. McMillan was appealed to by the people in a certain village to open a school. They had no money, but they would give the land and building, and would give the teacher a liberal support if he could live on pumpkins and wood.

In many towns there are people who are willing to impoverish themselves for the sake of education. There are men with ten or twenty children, who are not worth over \$500, who are yet willing to pay \$125 for a school building, and then pay for the education of their children. In Brigham Young's government there was neither honesty, purity, nor Christianity.

A gentleman asked if the assembly was not listening to the speaker by courtesy. He thought the question was the adoption of the report as far as read.

The moderator thought the speaker was in order.

A gentleman wanted to know how many conversions had occurred under Mr. McMillan's preaching.

MR. McMILLAN REPLIED

that at Mount Pleasant six persons, all apostate Mormons, had been baptized and received into membership in the Presbyterian church. There were others who gave evidence of conversion. When he went there he was told that he might work among Mormons for a generation without gaining an adherent.

The many friends of Rev. D. J. McMillan will rejoice to learn that under stimulating influence of the braeing

atmosphere and varied labors of his new field in Mount Pleasant, Utah, his health is rapidly improving. He has visited all the towns in the county, eight in number, and met with cordial receptions. Mount Pleasant is a hopeful field; yet nothing can be done without a place of worship. A desirable house is offered at very low figures—one thousand dollars!

Special Prayer is asked in behalf of Utah.

Here in the heart of our own nation we have a territory consisting in part of beautiful and fertile valleys, and in part of mines of inexhaustible wealth, containing over a hundred thousand inhabitants with the number rapidly increasing, and yet presenting a spectacle, from a moral standpoint, quite as sad as any heathen land on earth. And yet there are grand openings for the gospel and the agencies of civilization. The rich mines are drawing to the Territory large numbers of "Gentiles," i. e., non-Mormons. Through the introduction of the Bible and other agencies, a leaven is at work which is shaking the faith of many Mormons. The better class begin to realize that this is not the kingdom of God, and are ready to listen to the few missionaries that are there proclaiming a pure gospel. The higher culture of the "Eastern" people brought there by railroad impresses the young people, and they begin to utterly refuse to disgrace themselves before the world by entering into polygamy. Especially is there getting to be a great demand for schools. The few schools permitted by the Church and sustained by enormous prices of tuition for the benefit of the priesthood are miserable affairs, and there are thousands of Mormon parents who are sufficiently shaken in their allegiance to the Church to patronize "Gentile" schools if they could be made available.

Schools are being opened in Salt Lake City and Mt. Pleasant. They need assistance, and need it at once. See appeal in another column. The call is for our own country, for a people speaking our own language. We feel that the heart of the Church will respond to the call now made.

The Monthly Concert Collection for May, if devoted to this purpose, would establish both schools. Shall it be done? If earnest prayer shall be made that an open door may be given to the Church in Utah, and that both the men and the means shall be provided to enter in and establish churches, schools and reading rooms, the work will show a progress that shall bring joy to our whole land. Who will pray and give?

THE Rev. Dr. Jackson informs us that a minister named McMillan, in a zealous but exceedingly hazardous attempt to establish a Sabbath and day school among the Mormons, has endured hardships which would seem incredible did we not know that Brigham Young and his followers are terribly bitter against anything calculated to bring that people to a knowledge of the Truth. He suggests that money be sent to the relief of Mr. McMillan, enabling him to build a house that he can control, and the means of support, that he may establish a free school for the Mormon children, and thinks, by this, much good may be done. Surely what he reports of the sufferings of this man makes it a matter of which the General Government is bound to take notice of, and afford protection to every citizen.

If, he says, fifty Sabbath schools will appropriate thirty dollars each, it will establish thirty free scholarships. Our judgment would be that our Home Missionary Board should take the facts and make such a representation that the General Government would be forced to grant protection to citizens of the United States in United States territory.

To the Sabbath-School Children of
the Presbyterian Church.

My Dear Young Friends:—This is the Memorial year. Soon will it be swallowed up in eternity. Hundreds of objects have been aided and vitalized, through the Thank-offerings of God's children made during its course. In the removing of Church debts; in the building of homes for your beloved pastors; and the endowing of institutions of learning, your mites have helped materially. But all this, comparatively, has been done at your own doors. The poor struggling churches on the frontier have been almost forgotten. Now, how would each scholar in our Church like to have some object that they could claim as their own? An object upon which they could look in after years with delight, as that which they had taken in tow, and carried successfully through? Here is such an object! We want to establish a Presbyterian Academy among the Mormons where we have a successful mission, which shall serve for the entire Rocky Mountain regions: four Territories and one State, where there is not a single good school. Twenty-five thousand dollars are needed to erect the building. If each member of our Sabbath-schools will contribute a dime the enterprise will prove a success. Will any superintendent or teacher who sees this kindly bring the matter before their school on the earliest possible occasion? Let Sabbath, April 16, be the day set apart for the children to make their Memorial offering to this object.

Each school contributing shall be presented with a beautiful lithograph of the building. Superintendents will please send the contributions to the editors of this paper, or to Rev. Edward E. Bayliss, Corinne, Utah, President of the Institution.

Yours truly,

EDWARD E. BAYLISS.

The Late Rev. Josiah Welch.

The man of God—the apostle to the Mormons—is at rest. Rev. Josiah Welch died at the home of his childhood, near Uhrichsville, Ohio, Sabbath morning, March 18th, 1877. He was born at Holliday's Cove, Va., September 3, 1841. In the Spring of 1845, his parents removed to the neighborhood of Uhrichsville, Ohio. Here passed his youth. Down to the hour of his death he cherished for his mother the loftiest and most loving regard. In a manly letter to her from Salt Lake he pays the following grateful tribute to her influence on his career; "I feel that I am indebted to you for my religious principles and faith in Christ more than to any other single person." Speaking of her perseverance in teaching him the catechism, he says: "I am indebted to my christian mother for my system of theology." He pursued his academic studies at New Hagers-town, Ohio. He united with the church at Uhrichsville, March 15th, 1861. In September, 1865, he entered Washington and Jefferson College. His college career was marked by close application to the prescribed course of study, unbending rectitude, enduring popularity, devotion.

Graduating honorably in August, 1868, he the next month entered the Seminary at Princeton. Thence, January, 1869, he writes home: "I often wonder what my Master will be saying to me in just one year from now, if he spares me. I am determined to go where he directs." Here he spent two terms of study, completing his theological course at Union Seminary, New York City. He was licensed to preach by Steubenville Presbytery at Annapolis, Ohio, April 26th, 1870. While at Union Seminary, he frequently came under the eye of Dr. Dickson, who quickly recognized in him the ripening qualities of a frontier missionary. Accordingly he located at Salt Lake in the Fall of 1871, and preached his first sermon there October 1st. He found a field overloaded with crushing difficulties. The monster vice of Mormonism, arrayed in the sacred vestments of religion, mocked from her stronghold at his every movement. Only a mere handful of supporters could be enlisted in the enterprise. But his was not the spirit to be cowed into servile submission to even such overshadowing circumstances.

For months that little band met for worship in the upper room of a livery stable. At last there came the inevitable demand for a building. By the advice of Dr. John Hall,

of New York, they determined to build right in the heart of the city. That resolution involved the collection of \$25,000 from outside sources. Mr. Welch assumed the delicate and difficult task. Twice he visited the east, consuming about nine months altogether in successful solicitation. The edifice is finally completed and occupied. And now the comprehensive foresight of the pastor locates in the basement of the church, the "Salt Lake City Collegiate Institute," a germinal provision for the future educational wants of the city and territory.

He was married to Miss Emma Coyner October 13th, 1875. The following April, he came east with his young bride to visit his relatives and friends, and also to attend the General Assembly at Brooklyn, to which he was a delegate.

On reaching Brooklyn his health failed. The protracted strain of labor and anxiety had been too severe for even his vigorous frame. The finest available medical skill was exerted in his behalf. Still growing worse, he returned to Uhrichsville in August, 1876. A few weeks later his young and lovely wife sickened and died. It was thought he could not survive the shock. However, he unexpectedly rallied. October found him in New York, seeking relief from his dreaded malady—"Bright's Disease of the Kidneys." In February he returned to Uhrichsville, where he gradually grew weaker until the Master called him to his rest. The end was peaceful. He suffered comparatively little. His faculties and senses were undimmed until death. At the very moment of dissolution he breathed the word, "Last."

"So fades a summer cloud away,
So sinks the gale when storms are o'er;
So gently shuts the eye of day,
So dies a wave along the shore."

His faith was calm and subdued, and yet brimful of humble assurance. When talking about his hopes, a quiet smile would light up his face, telling the story of inward triumph. Doubting christians were to him a puzzle. The doctrine of election was unspeakably precious to his soul. Through all the agony of bereavement, through all the pain and weakness of body, he waited for the will of God.

A leading Brooklyn physician thus speaks of him: "Take him all in all he was as true a specimen of christian manhood as it has ever been my lot to meet."

As a friend he was warm and true. A friend with whom he had corresponded for years declined to write an obituary notice for one of the religious papers, saying he would as soon write a notice of his own brother.

He ardently loved his calling. Once he wrote: "O! but it is a grand privilege to preach christ to sinners." He always prepared for the pulpit with scrupulous care. During his last illness he remarked that he never preached an unwritten sermon. His discourses were clear, fresh and forcible, abounding in both logic and illustration. He was a devoted Sabbath School worker, and a faithful pastor. Nothing could be more beautiful than the love his people bore him. Through all the last sad year of chastening on to the "margin of the river" they clung to him by letters freighted with holy love and sympathies. The pastoral relationship was dissolved only by death.

It is too soon to estimate his work aright. He laid the foundation—the superstructure is yet unbuilt. He sowed some precious seed. The harvest period will embrace the history of the church at Salt Lake, and the region round about. When Mormonism shall be no more, when Presbyterianism shall be to Utah what it is to Western Pennsylvania, Josiah Welch and his work shall be allotted a conspicuous place in the history of Presbyterian Mission.

Sorrowing relatives, parishioners, classmates and friends, behold in his triumphant Christian death your sufficient consolation. It is the one particular star in the thick darkness of our sorrow.

J. K. MCKALLIP.

MISSION WORK IN THE ROCKY MOUNTAINS.

BY REV. R. L. STEWART, GOLDEN, COL.

The Reunion of 1870 gave a new impulse to missionary operations throughout the entire Church. A movement so grand and inspiring was naturally suggestive of grand enterprises of Christian evangelism. By a concentration of scattered resources and a combination of missionary efforts, the united Church was enabled to make a forward movement, from which may God grant she may never recede.

THE MEMORIAL YEAR.

The "memorial year" which followed the consummation of this union was one of unparalleled prosperity in that most important aid to permanent mission work, church building. During that memorable year Dr. Jackson states that he secured from churches and personal friends for this object, over and above large grants made by the Board of Church Erection, the sum of \$8,207.09.

Under the new management some necessary changes were made in the grouping of mission fields, and, as a result, Nebraska and Dakota were cut off from this district, leaving Montana, Utah, Wyoming, Colorado and New Mexico under the supervision of Dr. Jackson, as before. In 1875 the Territory of Arizona was added to this field by enactment of the General Assembly. This is the Territory which is now covered by the Synod of Colorado; and there are few Presbyterians either in the East or West that have any adequate idea of its immensity and prospective importance. Extending from British America on the North to Mexico on the South, it embraces 18 degrees of latitude and 15 of longitude. This princely domain is "as large as the combined empires of Great Britain, Germany France and Italy" (not including their colonial possessions). It covers a field "ten times larger than all New England—a province larger than all the country between the Missouri River and the Atlantic Ocean from the Lakes to the Ohio;" comprising, in other words, nearly one-fifth of the entire area of the United States.

WORK DONE.

Since 1869 a consecrated band of men have labored earnestly, in connection with the untiring Superintendent of Missions, to occupy and evangelize this vast and rapidly growing region, and the visible result has been the organization of sixty-seven Presbyterian churches and the erection of thirty-six church buildings. More than double this number of churches might have been organized during these eight years, if there had been any reasonable prospect of supplying them with the regular ministrations of the gospel. It has been the settled policy both of the Board and its coadjutors to occupy the central points in each of these vast regions. While it is a wise policy, the sad truth should not be overlooked also, that those living in more remote regions and mining camps, and almost the entire country population of these Territories are still without the privileges of the gospel. This destitution is not owing to lack of energy in missionaries or superintendents of missions, but to lack of *means*, without which it is impossible to extend our bounds in any direction.

SYNOD OF COLORADO.

The Synod of Colorado, which was formed in 1871, consists at the present time of the Presbyteries of Montana, Utah, Santa Fe and Colorado. All of these except the latter are *small* Presbyteries, but they are doing an important work for the Church which will one day be more fully recognized and appreciated than it is now. Where Presbyteries are small because they have no room to expand, they have no right to exist; but where they *ought* to be *large*, and are patiently holding ground which

Synods will one day occupy, they have *rights* which the great Presbyterian Church is bound to respect. The Presbytery of Colorado was organized in November, 1869, but did not hold a regular meeting until February, 1870. At that time it numbered five ministers and eight small churches. In May, 1876, about six years later, this Presbytery reported twenty-six ministers and twenty-eight churches, one licentiate, and one candidate for the ministry. (It might have sent four delegates, under existing rules, to the General Assembly in the Centennial year, but it was content with two.) Its contributions for all purposes, as reported last year, amounted to more than \$32,000. It is also a matter of thankfulness that we have at the present time a growing church in every prominent village and town in Colorado. In the other Territories there is evidence of progress equally gratifying, but the work in these has been of necessity confined to a few central points. It is something, however, that the blue banner of our Presbyterian host has been successfully planted in Mormon Utah and Papal New Mexico and Arizona, as well as on the rugged heights of Montana, Wyoming and Colorado; and that, by the co-operative work of the Church and School, a leavening influence is being exerted which is even now molding public sentiment and changing open opposers into ardent workers for Christ.

ACTING PROMPTLY.

The experience we have passed through as a Church, in connection with efforts put forth for the evangelization of our land, will be of little practical value if it fails to impress upon us the importance of prompt aggressive work. There is danger of a

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church becoming so firmly "established" in precise ways that it ceases to move. The minutiae of a successful campaign can not be written out beforehand. New and unheard of difficulties must be met with new and special methods. When we have no vast Territories to explore and conquer, no unseen difficulties to grapple with, no perplexing questions to solve in the absence of precedents, and in a word no pioneer work to do in new and unknown regions, we may dispense with such super-Presbyterian adjuncts as Synodical missionaries and the like, so essential now to a successful advance; but for the present we must make use of these or cease to be a mission church. But for the prompt action and unwavering devotion of our honored Superintendent of Missions (whose name is familiar to all the churches), we would have but little Presbyterianism in these Territories to day either to be proud of or ashamed of. All honor to the noble men who seconded him in this glorious work both in the East and West; but none, I am sure, will accord more honor to him, as the moving spirit in this good work, than those who labored and sacrificed with him. It is easy to find fault—much easier than to breast the current and push forward aggressive work—and this good brother has not escaped the common lot of all fearless and energetic men. It would be strange, too, if he had not made mistakes in the midst of the perplexities and difficulties with which he was oftentimes surrounded; but when these are forgotten, his self-denying work for Christ in these Rocky Mountain regions will remain. I do not believe in the glorification of men, but it is a Scripture precept, "Honor to whom honor is due." The older ministers of this Presbytery can recall many an instance where churches were saved from failure and financial ruin by timely aid obtained from private sources through his efforts, while with few exceptions (three or four) he has assisted in this way, more or less, every church erected in this Presbytery since 1869. His main work, however, has been the exploration of new and unknown fields; preparing them for occupancy; harmonizing diverse and heterogeneous elements and organizing them into churches; securing acceptable ministers; coun-

seling with reference to church sites and plans, and securing donations of land; strengthening and encouraging feeble churches; enlisting sympathy and help for suffering fields; conducting a well-known religious newspaper, and carrying on at the same time an overwhelming correspondence with individuals and societies in the interests of the Home Mission work.

DR. JACKSON'S LABORS AND PERILS.

In the prosecution of this work Dr. Jackson has traveled, from the spring of 1869 to January 1, 1877, 197,204 miles—a distance each year of a trip around the world. He has made three trips to Montana, each involving about 1,500 miles of staging; three trips likewise to New Mexico, one continuing across Arizona to the Pacific Ocean, two of these involving more than 2,000 miles of staging and horseback riding each. Those who are familiar with the physical hardships and dangers incident to travel in a new and sparsely settled country, and only those, can form an adequate idea of the amount of suffering and fatigue which must necessarily be crowded into such trips. With all this amount of travel, by rail, by stage, on horseback and on foot, it is not surprising that he "should meet with many experiences that fortunately do not ordinarily fall to the lot of a minister." I can not better describe this feature of the work than to give an extract from the closing words of a brief review of his labors, etc., which was furnished by request of the Presbytery of Colorado: "With the Apostle Paul, your Synodical Missionary can truly say, 'In journeyings often; in perils of water'—fording rivers, sometimes swollen with sudden rains; once compelled to get out into the freezing water and break the ice that had frozen out from the bank so that his horse could get through. 'In perils of robbers.' Five times has the stage been stopped and robbed by highwaymen, just before or after he passed over the route. 'In perils by my own countrymen.' Once the trembling of the finger alone stood between him and instant death as a half-dozen revolvers were pointed at his breast—or when lying down at night upon his revolver with the strong conviction that he might wake to struggle with the Mormon assassin; once a fanatical Pa-

pal mob were called upon to hang him, and at another he was taken to prison for the gospel's sake. 'In perils in the wilderness,' as again and again he has been lost on the plains or in the mountains—sometimes in blinding snow-storms where others have perished, or among the trackless mountains of Arizona without food or water; again and again fighting the prairie fire that swept wildly around him, or fleeing before the roaring blast of a wall of fire madly leaping from pine to pine along the mountain side. 'In perils by the heathen.' Riding one long summer day with rifle across the knee momentarily expecting the attack of the savage Sioux; and again upon the Upper Missouri, where the steamer was fired into by the hostile tribes that inhabit the banks of the river; at another time avoiding the murderous Apache on the war-path and saving his scalp by fifteen hours. 'In perils by wild beasts and venomous reptiles; in perils by land and by sea, in weariness and painfulness, in watchings often, in hunger and thirst, in fasting often, in heat and cold.' Again and again crying out in the agony of physical suffering for grace and strength to endure to the end. "Such is a feeble delineation," he continues, "of the life of your Superintendent for the last seven years. At times feeling that the burden was too great; that it could no longer be carried; that it was more than should be asked of one person; that he had done his full share of rough work;—and then chiding his unbelief and gathering new strength and courage at the cross of Christ, he has pressed forward again, thankful for the privilege of laboring and suffering for Jesus."

This extract speaks for itself. I have referred to it, not for the sake of reflecting honor upon the labors of Bro. Jackson, but in order to show that *aggressive* work under such circumstances means suffering, and toil, and peril. It is meet that those who sympathize with this noble work, and give of their means to aid it, should know at what expense these triumphs for Presbyterianism and Christianity have been won; and it is for this reason that I have been prompted to write this brief sketch.

THE RESULT.

What the result shall be when these in-

fant churches and Presbyteries shall grow into maturity and spread abroad "until the work of each shall meet that of his brother on the other side," it may not be ours to see; but as surely as God reigns, that time is coming on apace, and coming through the instrumentalities and prayers of these faithful men who braved every difficulty and danger that this great and ever-increasing population might be saved for Christ and his Church.

The history of our Home Mission operations in the past century of our national life is full of thrilling instances of devotion, and sacrifice, and unremitting toil for the Master's sake; and it is pleasant to record the fact that the last decade of this rounded century has been closed in the same heroic, aggressive spirit with which the first began. *Then* the blue pennon waved from the summit of the Alleghenies, while earnest men peered anxiously forward into the unknown region beyond; *now* it floats from the summit of the Sierras—the last stronghold of the enemy—and waves responses to embattled hosts, from the Atlantic to the Pacific shore, on either side. The question is no longer, Shall we advance? but, Shall we occupy? From God in history and God in his providence we get the command, as the watchword of this new century—"Close up the ranks;" "Hold fast that which thou *hast*, that no man take thy crown."

THE EVENING NEWS.

PUBLISHED DAILY, SUNDAYS EXCEPTED, AT
FOUR O'CLOCK.

GEORGE Q. CANNON,
BRIGHAM YOUNG,
EDITORS AND PUBLISHERS.

Saturday - - March 2, 1878.

THE HEATHEN AT HOME.

A PERSON by the name of Jackson, who claims to have lived in Utah, but now hails from Denver, Colorado, has been holding forth "in the States" on the subject of "The Heathen Women of our own Country." He addressed the Ladies' Home Mission in St. Louis, two weeks ago. Commencing with the women of Arizona, he portrayed their dreadful condition of spiritual ignorance as sun worshippers. He passed on to the Signoritas of New Mexico, whom he designated as mere beasts of burden, wedded to the Catholic faith, but one remove from absolute paganism, stinting themselves of the necessities of life to buy a wax image of Jesus to worship. Next he referred to the women of Alaska, worshipping everything they could not understand and, awful to relate, with only two missionaries in the whole Territory!

But the chief point reserved by Jackson, Rev. Sheldon Jackson is his full name and title, was the women of Utah. Here was his grand climax. The sympathies of those Home Mission ladies having been aroused over the idolaters afar off, the polygamy of Utah was used as a clincher, the last effort before passing around the plate. Jackson drew largely upon his imagination, and told some pious and pathetic stories of manufactured horrors, purporting to be scenes he had witnessed in his missionary labors among the Utah heathen.

In summing up the lecture the St. Louis *Journal* says: "The only thought of the audience was how such things could exist within a three days' journey of our city." Did it ever occur to those ladies or that editor, that there is no need to go one hour's journey from their city to find worse evils than any depicted by the pious fraud Jackson? Is there no field for missionary labor within the "Christian" city of St. Louis? Are there no "heathens" there? No women who live

by infamy, and who flaunt their shame right under the noses of the *Journal* editors and close by the residences of the ladies of the Home Mission? It appears to us that the social evil assumed such alarming features and dimensions in St. Louis that some time ago the "Christian" city fathers adopted the plan of licensing houses of ill-fame, and the statistics of sexual crime exhibited stamped that city beyond dispute as a centre of licentiousness. And with this social filthiness in their very midst, those kid-gloved and scented dames could cast up their eyes in holy horror, at the thought of men having several wives apiece within a three days' railroad ride of their saintly city! No wonder that such travelling clerical impostors as Jackson can move them to tears and wheedle the dollars out of them while they weep!

But how blessed is Alaska! It has no Sheldon Jackson within its borders, and if the missionaries it supports are anything like him and his tribe, there are only two of them in the whole country.

And now we will quote for the benefit of the Home Mission ladies and the reflection of the editors of the St. Louis *Journal*, the sayings of One who was a foe to all humbugs, religious and otherwise:

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?"

"O how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold a beam is in thine own eye?"

THE MORMON DELUSION.

By Rev. W. H. Van Doren, D.D.

Salt Lake City, Utah

Said Plato, if you would learn to pray, go to sea. If you will learn God's forbearance, come hither. A small, elegant building here bears the word "Historian." A small volume in my hands purports to be a record of this so-called 'Mormonism,' but the term but twice occurs in its pages. It begins "In 1844, J. Smith, President of the Church of Jesus Christ of Latter Day Saints," &c.,

&c. No answer to the question is given Who organized these "Latter Day Saints" church? Nowhere do we learn what are the great principles these "Saints" write on their banner.

On another page we read: In 1841, "A revelation had been given to Joseph Smith," &c. Not a syllable as to the source of this inspiration, whether the angel was from above or from beneath. As to the fable of the golden plates, since no one has ever seen them, and no one even pretends to show them, it is only another fraud in this strange delusion of the many victims it has ensnared. It may be added, the only revelation they have to show, was a fanciful sketch of Bible History, written by a Presbyterian minister in Ohio, during a long period of sickness. This manuscript, composed by the invalid to amuse and divert his mind, is the veritable Bible of these "Latter Day Saints." Thus it stands from the start as a miserable fraud.

As to any pretenses to reformation, as the name assumes, Brigham Young and the martyr to fanaticism (Jo Smith) have sanctioned polygamy. Thus they have actually reduced humanity to the dark, polluted condition of heathen, [just so] far as they were able. This city but faintly shows the beauties of Mormonism.

In truth, the Tabernacle, a frame edifice, well built and finished, seating some 6000, and the Temple, of white granite, one-half completed, and will cost some three millions when finished, are really elegant monuments of industry and taste. Thus three or four blocks, filled with the various offices and shops of this strange organization, are admirably planned, neatly finished, and in good repair. But when one inquires Whence have the millions of treasure wasted on these monuments of fanaticism and folly been obtained? the answer must be, by sheer swindling. The reputed number of one hundred and forty thousand Mormons, during the last quarter of a century, being deluded by this band of deceivers, have brought them all put their silver and gold into this robber treasury. But the stream of the precious metal has at length become so small that work on their great Temple has been greatly delayed, and I question its ever being finished.

Not a man in this city has a shadow of doubt of Brigham Young's perfect en-

dorsement of that most infamous deed, the "Mountain Meadow Massacre," yet a lawyer informed the writer that any number of Mormons on jury would perjure themselves, and declare Lee the planner of the massacre, and Young and his bishops and elders, one and all, free from blood-guiltiness.

Socially the Mormons are some degrees below ordinary pioneer civilization. They are self-ostracised from society. They neither visit their Gentile neighbors nor wish them to visit themselves. A line between lepers and others could scarcely be drawn more palpable as to social caste. How then do they live? How can they spend their days and nights? The answer that on the Sabbath they are gathered in what are called "Assembly Rooms," in different wards. They listen to homilies on the "persecutions of their Gentile enemies," then they have the communion in bread and water. After this blasphemy is ended they sing and separate.

During the week they meet, old and young, in the different ward Assembly Rooms, and open with prayer, and spend some hours in a grand break-down dance. After a jolly and often roystering season, they wind up with a prayer! This is the way of securing the youthful portion of the community from wandering off to other attractions. Previously they had seen the necessity of some other binding power to make their deluded ones cling to Mormonism. Therefore a theatre was erected, Brigham Young and his bishops and his twelve apostles patronized the play-house, but either its expense or limited capacity failed to embrace the rank and file.

The city is a filthy one, notwithstanding the perpetual streams of water running through all the streets. But Mormonism in its virgin glory is not to be seen here. The presence of so many hated Gentiles compel an observance of the proprieties of civilization. Further south one finds "Celestial marriage" revelation carried out in beautiful style. You will see a dwelling of only two rooms, with no floor but the ground, a husband of two wives, and fifteen children! Could not some Caudle records be gathered here away that astonish mankind? Space

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fails to enumerate the boundless folly so many in the form of men are led by passion and lust to follow. We can only wonder at the infinite forbearance of heaven at such bald unblushing hypocrisy, falsehood, and blasphemy.

DEDICATORY SERVICES AT SALT LAKE.

—These were of a highly interesting character. The new Presbyterian Church is one of the most attractive buildings in the city. It was crowded on the occasion. The services consisted of a Sunday School meeting at 9½ A. M.; Dedicatory services at 11, sermon by Rev. Dr. Scott; Communion in the afternoon conducted by Rev. Sheldon Jackson, D. D., and preaching again by Dr. Scott in the evening.

About \$1,400 contribution was taken up to defray the debt of the church, which is now between \$4,000 and \$5,000.

DIRECTORS OF THE THEOLOGICAL SEM-

Utah Correspondence.

SALT LAKE CITY, UTAH TER.,
Aug. 13, 1876.

DEAR OCCIDENT.—It seems you have no correspondent from this part of the moral vineyard. Do we not belong to you? Are we not a part of the Pacific Coast? Or are we like the bat, so nearly on the divide that we are neither bird or beast? Be that as it may, we will venture a kind greeting to you under your new *regime*. Although we hail from the Zion of the Latter Day Saints, we are not of the kingdom. We are Babylonians, outsiders, goats, those who may be saved, but who will in all the future, labor as the servants of some saintly Mormon who has, it may be, a half dozen wives, and numerous children. But notwithstanding all this, we are among those who do not bow the knee to the priesthood as led by Brigham Young, but belong to the good

old Presbyterian Church, with its old fashioned doctrine of but one wife.

Five years ago the name of Presbyterian was scarcely known in this Territory. Now we have Utah Presbytery with five ministers. Arnold, at Evanston; Bird, at Bingham and Alta; Gillespie, at Corinne; McMillan, at Mt. Pleasant and Welch at Salt Lake City. We did hope to have some three or more new men this summer, but God has not sent them.

We are also stirring up the Mormons in educational matters. We have school, the Wasatch Academy, at Mt. Pleasant, under the supervision of Rev. D. J. McMillan, and the Salt Lake Collegiate Institute, at Salt Lake City, under the control of a regular Board of Trustees, with J. M. Coyner as Principal.

One of your California teachers, Miss M. S. Benney, of Placerville Seminary, will join our corps of teachers in the Collegiate Institute for the next year, commencing Aug. 28th.

This is a remarkable missionary field. It seems nothing can be done with the adult population. Mormonism seems such a fatal leprosy that even when they apostatise from the Mormon church as thousands do, the plague spot seems never removed. The only hope of evangelizing this people is through the young. Many suppose that Mormonism is about dead, and only needs a little legislation by Congress to cause it to yield up the ghost; such are much mistaken. The church is sending out each year, about 300 missionaries, who go up and down the world seeking whom they may devour; and thousands of emigrants are coming in each year from all parts of the world. Colonies are being formed in Arizona, and they look towards New Mexico for future operations in this respect.

But we have faith to believe that such a monstrous system cannot exist long in such a country as ours, and with this hope we labor on day by day.

J. M. C.

ALTA, SATURDAY, SEPT. 29, 1876.

Local News.

Struck It.

Some of the ladies have struck a capital idea for securing the Alta Church against the embarrassment of an overhanging debt. And Mr. Schell informs us that he intends to follow up the idea, provided he meets with sufficient encouragement from prospectors and the superintendents of the several mines.

The plan is to obtain, if possible, liberal donations of specimens from the different mines, and fit up a dozen or more good cabinets, each of which shall fairly represent the mineral productions of Little Cottonwood.

These cabinets, if well selected and arranged, will readily sell in different schools through the East at fair prices; and will not only be an excellent advertisement of our promising camp, but will also enable everyone to give our young church a deserved and much needed help.

Those who favor the project will oblige by leaving their names or donations or both at the office of Judge Vickers, or at either of the principal stores.

at present, a...

THREE CENTS REWARD!!!

The above-mentioned reward will be paid for the capture of Hart, and Boyd, two "Adventistic"-Seventh-day Baptist, "non-Mormonistic"- "non-spiritualistic" dead-beats, who are tramping from town to town for the 'advertised' purpose of teaching a 'general, religious miscellany' (!); but, who, in truth, are trying to prop up the dilapidated, and tottering, little donkey establishment about Rock

Creek, "Battle Creek," and (quite likely), 'Nauvoo' mud-puddle, from which the heretical doctrine is retailed, and wholesaled that 'Saturday is the Divinely appointed day of the week for the Christian, weekly Sabbath.'

Frederick B. Welty.

N. B.—Said reward will be paid, but no further costs, charges, expenses, &c., will be assumed, if Boyd, & Hart, said two bilks, will be delivered at the home of the person who handed, or sent, one of my 'postal' cards ("gratuitously-distributed"), to said "firm;" and if said "tent men" shall afterwards be turned into a pen in Wauhoo, lately vacated by some 'swine' "beasts!" F. B. W.

To the Editor of the Evanston Age:

The Presbytery of Utah held its annual meeting at Salt Lake City on Monday last. The Presbytery embraces all the Presbyterian churches in Utah and Western Wyoming.

Rev. Josiah Welch of Salt Lake City was elected Moderator, and Rev. S. L. Gillespie of Corinne, Clerk.

Much business of importance to the Church was transacted.

Reports received from various sections of the field were full of encouragement.

Arrangements were made to station a minister at Evanston in the Spring. In the meantime Evanston will be supplied by Sheldon Jackson, D. D., one Sabbath each month.

SHELDON JACKSON, D. D.,
Supt. of Presbyterian Missions.

the valleys. Feb 18, 1876

LAST Sabbath Rev. Dr. Jackson, of the Presbyterian Church, preached the first Gentile sermon ever delivered in St. George. His subject was the atonement, and was listened to by a congregation of Mormons, in

Feb 18, 1876

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their tabernacle. Verily, Christianity is crowding upon the Prophet.

PRESBYTERIAN
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For 1875.

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REV. SHELDON JACKSON,
Denver, Colorado.

PRIZE OFFERED FOR A HYMN.

A PRIZE HYMN WANTED.

"The Rocky Mountain Presbyterian," (Rev. Sheldon Jackson, D. D., Editor, Denver, Colorado), is authorized to offer a PRIZE of *one hundred dollars* (\$100), for the best Home Mission HYMN, suitable for public worship; also, a PRIZE of *fifty Dollars* (\$50), for the best Home Mission POEM, of not less than 48 lines. The following gentlemen have kindly consented to act as a committee of award: Rev. EDWIN F. HATFIELD, D. D., Rev. IRENÆUS PRIME, D. D., and the Rev. THOMAS S. HASTINGS, D. D., all of the City of New York. Contestants will address the Rev. Dr. HATFIELD, on or before July 1st 1875, attaching a *nom de plume* to their hymn, or poem, and giving their true name in a sealed envelope. Honorable mention will be made of the more meritorious hymns and poems. Should forty or fifty suitable hymns be contributed, they will be published in a small volume, as a Home Mission Collection of Hymns. All the manuscripts forwarded to be at the disposal of the "Rocky Mountain Presbyterian."

FROM THE PACIFIC.

SAN FRANCISCO, Cal., Oct. 19, 1876.

It occurred to me that the many readers of the *Presbyterian* might be interested in hearing directly from Salt Lake City, and the Presbyterian church which was built, in part, by contributions from the readers of the *Presbyterian*. I was, on Saturday last, shown through the Tabernacle by brother Thomas who informed me the term Mormon was one of partial contempt, that their proper name was "Latter Day Saints." I do not fancy the emigrants at Mountain

Meadow, some twenty years ago, saw much in them that reminded them of *saints*. I was introduced to a brother of one of Brigham Young's wives, and had a long theological discussion (nearly an hour) with him. He quoted a verse from the Bible for every doctrine he brought forward. He pointed across the street, as men were bearing on their shoulders bags of grain, and carrying them to the tithing house, and said, "We are the saints of the latter day dispensation," does not the prophet Malachi say, 'Bring ye now all the tithes into the storehouse, and prove me now herewith, saith the Lord of hosts,' " &c.

They claim that Joseph Smith received a heavenly vision, on the ground that your young men shall see visions, &c. I was never more convinced, than when I ceased conversing with those Mormons, that one may talk with the wisdom of a saint, but if one's life is not in unison with what is taught, it will avail naught. When I asked how many wives President Young had, brother Thomas said, "It is nothing more to me how many wives he has than it is to any one else how many I have!" I understood and replied, "I quite understand, that is a family matter." "Quite so," he said.

The next day, as we entered the Tabernacle and took a seat some distance from the altar, brother Thomas came and seated us at the front. There were about twenty-five hundred there. The music was grand, the sermon, telling the people why they were there, and what their duty was now that they were there, was long and dry. The speaker, Joseph Taylor, is said to have seven bullets in him. He is one of the Nauvoo Mormons. The crowds, as they left the church, looked strikingly like people emerging from the gate of a country fair ground. There is a fountain in the centre of the church which plays in warmer weather. They have sacrament every Sabbath. The discourse was interrupted in the middle to pray for a blessing upon the water before it was passed—a most orthodox prayer, "For the sake of Thy dear Son, our Saviour," &c.

In striking contrast to these crowds, and to the gorgeous temple being reared within the same enclosure, was the Presbyterian church, where, with those holding like precious faith with myself, I spent the morning hours of that beautiful October Sabbath. Every one who contributed to that church must re-

joice that you gave them an opportunity to do so through the *Presbyterian*. My only sorrow was that my gift was not twice as large. The pastor, the Rev. Mr. Welch, now East, is universally esteemed. His people were filled with sorrow for him in his recent loss, not only for him, but all seemed to feel in the death of his gifted young wife a personal friend had been taken. I could but feel these golden chains of love were drawing them nearer the Celestial city. Such a church must be a great power for good, where the "apostate's" children can be taught the truth as they

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leave the church that, judging from the lives of the leaders, must be full of error.

The women of Salt Lake City seemed bright and happy, not the sad, down-trodden ones I had expected to meet. It may be their amiability that makes them happy. Only to think of *five wives of one man* living in a house of but moderate size! I was almost convinced that the latter days *had* come—should be quite sure, if I knew there were no discords there. Amelia, Brigham's last wife, is having a mansion built for herself, and will not allow another one to live there, and Brigham Young submits; so do his wives, preferring, doubtless, smaller houses where they may dwell alone.

I have not spoken of the broad streets, well shaded, of the Wasatch Mountains tipped with snow, or of the hot sulphur springs, for this letter is already far too long. I hope all who read the *Presbyterian* may have the delightful sensation, when they visit Salt Lake City, of feeling the Presbyterian church is doubly theirs because of the help bestowed where just now it is much needed.

ANDRE.

AFFAIRS IN UTAH.

There are portentous movements in the direction of our Sodom of the Salt Lake plain. The telegram has been burdened for some time with intimations that the presence of the military was an invasion on the privacy of the Saints' rest wholly undesirable to that brotherhood. Brigham Young has been made to feel the sovereignty of United States courts in a way quite at war with his idea of the freedom of the Saints. Lately we have had the romantic idea broached that Palestine is to be the haven of their rest, as if that goodly land were not sufficiently cursed already. And now, as supporting the idea that the Salt Lake Valley will soon be too hot for Mormon residence, it is said President Grant will, in his message to Congress, recommend further legislation for Utah. We think it about time something were done to rid our country of the stench and disgrace of polygamy not only, but of the daring autocratic system that supports it and that is as hostile to fundamental ideas of civil liberty and

progress as to the principles of the Christian religion.

But the Church has also a grave duty in this regard. The state may restrain, confine or banish—only Christianity can reform and save those deluded souls. That the multitude are deluded hardly admits of a doubt. The leaders may be ruled by ambition, and many of their followers by lust, but with the ignorant mass of the people, the delusion is made complete by the name of religion. Especially is this true of Mormon women, who are Mormons only because they are devotees. Now has not the Christian church a mission to Utah? Until recently it has not been safe to preach the gospel. Exclusion has been the only safety of Brigham Young. This has therefore been the watchword of the community. Their political system joined their religious, to make the place as intolerable as possible for Gentile residence. But the presence of government troops has broken their isolation. The salubrious climate and fertile valleys invite a large immigration. And the gospel may now be proclaimed anywhere throughout the territory without apprehension of trouble from the desperate counsels of the prophet and his apostles.

The work has peculiar difficulties. The population is divided into two classes. First, and of course chiefly, are the Mormons themselves. Two barriers interpose obstacles to Christian work among them, obstinate prejudice, and dense ignorance. At every point where an attempt is made to overcome either the prejudice or the ignorance, the apostles fortify the opposition of their followers, by inflaming their minds with gross falsehoods against Christians, and by appealing to superstitious reverence for the prophet, and so for religion. There is one and only one effective way to reach the people.

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It is through the children. There are few schools in the Territory. It is the policy of Mormon leaders to discourage education. If the children are gathered into day-schools and Sunday-schools, the bulwark of this formidable iniquity will give way in a single generation.

The other and small but increasing part of the population is the apostate element. They are almost all Infidels. Nor is this at all marvelous. It is the natural reaction. They have been brought up to believe in the religion of the false prophet. When they have attained sufficient intelligence to read—when mind and conscience become somewhat enlightened—when, therefore, they perceive, with feelings of natural revulsion, how gross are the immoralities practiced in the name of religion, they find refuge from the contradiction only in a general skepticism. They are the Sophists of Utah, driven into infidelity by the wickedness sanctioned by a prevailing religion. Not discriminating between the false and true, they meet every thing that comes in the name of religion, with the same skeptical sneer.

How difficult, then, must be religious work in Utah, and how with patience the toilers there must reach a hand through time to get the far-off interest of their tears and toils! We have had a visit from one of these missionaries, in whose labors we have become deeply interested. Last spring Rev. D. J. McMillan explored Southern Utah in the hope of finding a place that might be occupied for Christ. He began his labors at San Pete, a country town of about two thousand people. He opened a school, and approached the people through the children. With rare self-sacrifice, and in the midst of fiercest opposition, he has held on his way. He has pur-

chased a building, assuming the payment as a personal obligation, and making the payments by turning toward them all his meager home missionary support; has now regular preaching services and schools, both Sabbath and week-days. The apostates, especially, favor his work, and even the Mormons are becoming accessible. He is now on a visit to our midst to obtain help in holding that property as a permanent religious force in Southern Utah. He is fighting a good fight there single-handed and alone. But he is beginning a work which, by God's grace, may be a lever to lift whole communities from superstition and sin to the knowledge of Christ. Who will come to his aid? A better day is rising on that rich and beautiful country. Who will help open its gates? One thousand dollars are needed to complete the purchase of the building, and a thousand more to finish and furnish it. The Ministers Association of this city has unanimously and heartily endorsed the work, and appointed a committee to co-operate with Mr. McMillan in raising the needed funds. Contributions sent to this office will be acknowledged and forwarded.

From the Salt Lake Tribune, Sept. 5, 1876.

MEMORIAL SERVICES.

A CONGREGATION MOURNS THE DEATH OF A BELOVED SISTER.

Memorial services were held in the Presbyterian church on Sunday morning, on the occasion of the death of the Pastor's wife—Mrs. Emma Welch. The Congregationalists and Methodists joined in the services, and the church was filled with a deeply attentive audience. Rev. Mr. McMillan conducted the services,

assisted by Rev. Mr. Longstreet and Dr. Downing. The church was appropriately and tastefully draped for the occasion; the altar being elaborately dressed with white crape, with a profusion of emblems representing the Christian's triumph over the grave. Mr. Kennicutt presided at the organ, and opened the services with a dirge very touchingly rendered. After prayer and praise all fitting to the sad occasion, Rev. D. J. McMillan delivered an address, in which he dwelt upon the inscrutable ways of Providence, and enlarged on the fruition of the Christian's hopes beyond the tomb. He spoke of the fervent piety of the deceased lady, her early adoption to Christ, her devotion as a daughter, her fondness and fidelity as a wife, and the fragrance and cheertfulness of her disposition, which attracted all hearts and won troops of friends in every circle where she was known. This tributary address brought tears into almost every eye. After the religious services were ended, the pastor read the following:

ACTION OF THE SESSION.

We, the Session of the First Presbyterian Church of Salt Lake City, having learned of the death of Mrs. Emma Welch, the wife of the pastor, and one of the beloved members of this Church; officially in our own behalf, and as the voice of the Church we represent, deem it fitting and proper while bowing in humble submission to the will of God, to recognize the loss which by this mysterious providence we have sustained, to give our tears and sympathy to the bereaved ones so tenderly loving our sister

who has gone; and, by this memorial to identify the memory of Mrs. Welch with the history of this Church.

We cannot in feeble words do this as we would wish. There are sympathies and memories and griefs, for which the heart can find no true interpreter. We feel all this, yet we cannot bear to speak the words, as ashes to ashes, dust to dust, and the spirit to the God who gave it, without some expression of our love and esteem for her who has gone to her reward above, and of sympathy for those who are left in their sorrow here below.

That Mrs. Welch was richly endowed with those qualities which are most to be prized, is shown by the warm affection she inspired in those who knew her in life, and by the grief and desolation of those, who to-day mourn her death.

With a heart fresh and pure, quick to respond to the calls of duty, ready in its sympathies to minister to the griefs of others, unselfish and loving, and withal

filled with the Christian's hope, and thrilled by a Saviour's love, it is not surprising that these qualities should beautifully stamp themselves upon her face, and live in her outward life, and draw to her the hearts of all who knew her.

Such lives are not lived in vain, nor has she lived in vain, though as a flower she has bloomed, and is cut down.

We shall miss her in our social gatherings, in our homes, in our Sabbath school, and in our church; yet in all these places her influence for good will remain, and her memory be enshrined in faithful hearts.

And now we would give our heartfelt sympathy to the father, the mother, the husband of our deceased friend; and we would mingle our tears with theirs.

It is indeed hard to part with a daughter, so obedient, so tender, so true; a wife so faithful, so constant, so loving. But this parting is at the longest but a few brief years. These ended, there will come the reunion forever. It is well with her. The home circle may be broken here in these earthly mansions, but another and an enduring home circle is forming in the Heavenly mansions, and the daughter and the wife have but gone before.

The earth may be dark to you, but let it comfort you to think how sweet, how bright, how peaceful that Heaven is to her. For we do not mourn as those who have no hope. It is well with her.

And let us further say to our beloved pastor and friend, the under-shepherd of this little flock, that we remember his faithful, kind and loving ministrations to us in our afflictions; and now that this deep sorrow has come down upon him in the midst of other sore trials and far away from us. Our hearts go out to him as never heretofore, and our prayers go up for him to that God who alone can bind up and heal his broken heart.

It is ordered that this memorial be spread upon the records of the Church, and that a copy thereof be furnished to the Rev. Mr. Welch, and to Mr. and Mrs. Coyner.

G. M. ANDERSON,
H. C. DOLL,
EZRA HUMPHREY,
N. C. TOMPKINS.

REV. D. J. McMILLAN, Moderator.
H. C. DOLL, Clerk.

Similar expressions of sorrowful regard for the deceased were also adopted by the Sabbath school.

We are very much pained to hear of the death of Mrs. Welch, the wife of Rev. Josiah Welch, pastor of the Presbyterian church at Salt Lake City. The shock is the greater because wholly unexpected. Had it been her husband who was taken, the sad event would not have excited such surprise—for he had been for some time in a state which occasioned anxiety to his friends. When we were in Salt Lake City, a few weeks ago, both were absent at the East, not for *her* health, but for *his*. They had been spending the Summer at Saratoga, where Dr. Kendall, who saw them there quite recently says, while his strength had

been impaired by overwork, she was the picture of health. Yet she is taken, and he is left. So mysterious are the ways of Providence.

On their return they stopped among the friends of Mr. Welch at Uhricksville, Ohio. The next day after their arrival, Mrs. Welch was attacked by bilious fever, which baffled the skill of the physicians, and terminated fatally the fourth day.

Mrs. Welch was the only child of Prof. Coyner, who is now conducting successfully a school of a high order in Salt Lake City. She had been married but a few months, but long enough to have won the esteem of all her husband's parish; and even the Chinamen whose temporal and spiritual welfare she had endeavored to promote, had conceived for her a singular affection, parting with her when she came away, with many tokens of regard, and often inquiring earnestly for her return. The entire non-Mormon population of Salt Lake City was greatly moved at the news of her sudden death, and many were the expressions of profound sympathy for the afflicted husband and parents, in which their friends at the East cannot fail to unite.

Mr. Welch and Prof. Coyner were commissioners to the last General Assembly, and will be remembered, and their wives as well, by many of the members of the Assembly, and other friends, all of whom will mourn the early death of this most excellent Christian woman.

ONE MORE STEP.

A Christian Church and a Free School in Brigham City,

And a Danite's Fuming and Threatening Against Them.

The Cause of Education Marches Bravely on.

It has long been the boast of the Latter-day Church authorities that Brigham City, in Box Elder county, was the most exclusive Mormon settlement in Utah. For the past ten years no Gentile, or even a Saint suspected of being weak in the faith, has been allowed to get a foot-hold

in that holy city. And to clinch the nail of priestly rule, the people of that place were organized into a co-operative community on the United Order plan, so that it would be impossible for any one under the ban of the priesthood to remain an inhabitant of the town. Hence it has, up to this time, been impossible for even a Christian Church to get a footing there, but there is a turn in the lane at last, and in a few days the Presbyterian ministry will open a free school in Brigham City and hold religious services each Sunday.

When Apostle Lorenzo Snow's dukedom was turned into the United Order, there was one inhabitant of the place who objected, and he was therefore compelled to emigrate, being

FORCED TO LEAVE HIS PROPERTY, consisting of a good home. When this party, Elder Bridge by name, left Brigham City, he felt as though what property he was leaving was the same as lost, and he therefore offered it to the priesthood of that place for a mere song. But they absolutely refused to purchase it of him, thinking no doubt it would fall into their hands, anyhow. He did, however, finally rent it to a Danite of the place named Alexander Beard, who has for some time past been paying a nominal rent therefor. At last his opportunity to get even with the priesthood of Brigham City arrived, and he made the best of it. The Rev. Mr. Gillespie, of Corinne, at the outset of his labors in the Burg on the Bear, conceived the notion of converting the Mormons of Box Elder county to his way of religious thinking, and on several occasions was accorded the privilege of preaching to the Saints of Brigham, Willard and other hot beds of Mormonism in that neighborhood. The plain gospel of Jesus Christ as presented by the Rev. Mr. Gillespie, was altogether too spiritual for the materialistic minds of the Saints, and the priesthood therefore held him up to ridicule as soon as his back was turned. In fact this was the sole purpose of the priesthood in allowing him to preach to their flock, and they therefore soon shut the door against him and his work. But he was

NOT TO BE PUT DOWN

in so summary a manner. Actuated by that zeal which characterizes the labors of earnest Christian ministers in this Territory, as among heathen in other parts of the world, he conceived the idea of planting a free school, the natural enemy of Mormonism, in Brigham City, the stronghold of the Box Elder Saints, knowing beforehand that there were a few families there who were anxious to come out of their bondage. Elder Bridge was therefore waited upon, and his house in Brigham City was purchased by the Presbyterian minister, the money being paid down three weeks ago, with the possession of the premises to be delivered yesterday. Mr. Bridge went in person and gave the Danite Beard due notice to vacate the house, telling him that he had sold it to the Presbyterian Church. This seemed to be a new wrinkle to the priesthood. They had not dreamed of the Bridge property falling into Christian hands. The tenant of the house said to Mr. Bridge:

"Do you know what I am?"

"I don't; nor do I care what you are," was the reply.

"I AM A DANITE, and we carry those things," said Beard, pointing to a six-shooter lying on a shelf before him.

But Mr. Bridge did not frighten badly, although the Danite continued to fume, and threatened to burn down the house if any "d—d Gentile ever tried to live in it."

Fortunately all this took place in the presence of two witnesses, who stand ready to give their evidence should future developments require it of them. The Danite Beard was to vacate yesterday, but nothing had been heard from Brigham City up to last night, and it is therefore believed that he moved out without making any more ado about it. If, however, he has not done so, a writ of ejectment will be sued out, and the arm of the law will be used to put the owner in possession.

The establishment of a free school in Brigham City by a Christian people is certainly a commendable piece of work, and deserves the aid and encouragement of non-Mormons generally, no matter to what church they may belong.

Another Protestant Church in Utah.

EDS. TRIBUNE: AS evidence of the increasing number and strength of the moral forces—destined, sooner or later, to overthrow Mormonism in this Territory, I call your attention to the fact, omitted by your Ogden correspondent, that a Presbyterian Church of twenty members was organized in that city last Sunday evening. Three Elders were elected and ordained, namely: Mr. Case, Sr., Mr. Truman Schenck and Mr. H. C. Baker.

In charge of this church is the Rev. Geo. W. Gallagher, of New York, a young man of fine ability and scholarship, who received the advantages of a full classical course at Princeton College, and a three years' theological course at the famous seminary in that town. Mr. Gallagher has rare ability as a public speaker, and by the merit of his personal character is calculated to do great good in any community.

It is by thoroughly educated men of this stamp, whom the various Evangelical denominations are sending into this Territory, that the despotism of the Mormon priesthood is to be broken, and the blessings of a Christian civilization made to take the place of the coarse and degrading customs characteristic of the Mohamedan Turks.

This church at Ogden makes the third Presbyterian church that has been organized within a year, and the sixth altogether, the other five being located at Corinne, Salt Lake City, American Fork, Mount Pleasant and Manti.

Take in addition to the grand work that is being done by the Congregational, Methodist and Episcopal churches and schools, it is no wonder that the Mormon priests are beginning to have educational fits, for they know very well they can control the masses of their people no longer than they can keep them in ignorance.

PROTESTANT.

SALT LAKE, Oct. 4, 1878.

Perhaps he carried it to an inexpedient length, because such practices offend the moral susceptibilities of some of the more squeamish—as Brigham says the marriage of brother and sister is perfectly right, only opposed to the prejudices of age—but he was aiding the Almighty design.

82 THE ORIGIN OF MORMONISM,

By MRS. DR. HORACE EATON, of Palmyra, N. Y.

DEAR SISTERS.—A ride of less than three hours on the New York Central, due east, will bring you to the town of Palmyra, in the vicinity of which, the system of Mormonism was initiated. In this town it has been my privilege to reside for the last thirty-two years. I speak to you from credible testimony. Western New York has strong soil and rank weeds are incidental to strong soil. We must own the deceivers. "They went out from us, but they were not of us." The deceived were elsewhere.

As far as Mormonism was connected with its reputed founder, Joseph, always called "Joe Smith," it had its origin *in the brain and heart of an ignorant, deceitful mother.* Joe Smith's mother moved in the lowest walks of life, but she had a kind of mental power, which her son shared. With them both, the imagination was the commanding faculty. It was "vain" but vivid. To it was subsidized reason, conscience, truth. Both mother and son were noted for a habit of extravagant assertion. They would look a listener full in the eye, and without confusion or blanching, would fluently improvise startling statements and exciting stories, the warp and woof of which were alike sheer falsehood. Was an inconsistency alluded to, nothing daunted, a subterfuge was always at hand. As one old man, who knew them well, said to me, "You couldn't face them down. They'd lie and stick to it." Many of the noblest specimens of humanity have arisen from a condition of honest poverty; but few of these from one of dishonest poverty. Agur apprehended the danger when he said, "lest I be poor and steal." Mrs. Smith used to go to the houses of the village, and do family washings. But if the articles were left to dry upon the lines and not secured by their owners before midnight, the washer was often the winner—and in these nocturnal depredations she was assisted by her boys, who favored in like manner poultry yards and grain bins. Her son Joe never worked save at chopping bees and raisings, and then whisky was the impetus and the reward. The mother of the high-priest of Mormonism was superstitious to the last degree. The very air she breathed was inhabited by "familiar spirits that peeped and wizards that muttered." She turned many a penny by tracing in the lines of the open palm the fortunes of the inquirer. All ominous signs were heeded. No work was commenced on Friday. The moon over the left shoulder portended calamity; the breaking of a mirror, death. Even in the old Green Mountain State, before the family immigrated to the Genesee country, the then West, Mrs. Smith's mind was made up that one of her sons should be a prophet. The weak father agreed with her that Joseph was the "genus" of their nine children. So it was established that Joseph should be the prophet. To such an extent did the mother impress this idea upon the boy, that all the instincts of childhood were restrained. He rarely smiled or laughed. "His looks and thoughts were always downward bent." He never indulged in demonstrations of fun, since they would not be in keeping with the profound dignity of his allotted vocation. His mother inspired and aided him in every scheme of duplicity and cunning. All acquainted with the facts agree in saying that the evil spirit of Mormonism dwelt first in Joe Smith's mother.

Bad books had much to do with the origin of Mormonism. Joe Smith could read. He could not write. His two standard volumes were "The Life of Stephen Burroughs," the clerical scoundrel, and the autobiography of Capt. Kidd, the pirate. This latter work was eagerly and often perused. There was a fascination to him in the charmed lines:

"My name was Robert Kidd,
As I sailed, as I sailed,
And most wickedly I did,
And God's laws I did forbid,
As I sailed, as I sailed."

At the early age of fifteen, while watching his father digging a well, Joe espied a stone of curious shape. It must have borne resemblance to the stone foot of Buddha, which Mrs. House tells us of at Bangkok, Siam. All the difference, this was smaller, like a child's foot. At any rate, it has left footprints on the sands of time. "This little stone was the acorn of the Mormon oak." This was the famous Palmyra "liver" or "peek stone," with which Joseph Smith did most certainly divine. Being before the eyes of his mother, he immediately set up a claim to miraculous power. In a kneeling posture, with a bandage on

his eyes, so luminous was the sight without it, with the stone in a large white stove-pipe hat, and this hat in front of his face, he saw things unutterably wonderful. He could reveal, full too well, the place where stolen property, or wandering flocks could be found. Caskets of gold stored away by the Spaniards, or by his hero, the redoubtable Captain Kidd, coffers of gems, oriental treasures, the "wealth of Ormus and of Ind," gleamed beneath the ground in adjacent fields and woodlands. Digging became the order of the night, and sleep that of the day. Father and brothers, decayed neighbors, all who could be hired with cider or strong drink, were organized into a digging phalanx. They sallied forth in the darkness. Solemn ceremonies prefaced the work. Not a sod was disturbed by the spades, till Joe's mystic wand, the witch hazel, guided by the sacred stone, pointed out the golden somewhere. Entire silence was one condition of success. When hours had passed, and the answering thud on the priceless chest was about to strike the ear, some one, in a rapture of expectancy, always broke the spell by speaking, the riches were spirited away to another quarter, and the digging must be resumed another night. Thus matters went on for some seven or eight years. Little or no attention was paid to the performances of Smith near his home. Lovers of the marvelous from other towns now and then came in to see and hear some new thing. People from greater distances visited the several excavations and wondered. Newspapers heralded and ridiculed. But so far it amounted to nothing, unless it created a certain atmosphere heavy with myth and mystery, favorable to future developments.

The perseverance of Joe Smith was equal to his audacity. Both were boundless. But he alone could never have wrought out the institution of Mormonism. Here we have "black spirits, red spirits and gray." Early in the summer of 1827 a "mysterious stranger" seeks admittance to Joe Smith's cabin. The conferences of the two are most private. This person, whose coming immediately preceded a new departure in the faith, was Sidney Rigdon, a backsliding clergyman, at this time a Campbellite preacher in Mentor, Ohio. Now we have "a literary genius behind the screen." Rigdon was versatile in his gifts, had a taste for theological and scientific discussion, was shrewd, wily, deep and withal utterly unprincipled. Soon after his appearance on the stage, Mormonism begins to assume "a local habitation and a name." Now the angel talks more definitely to Smith, tells him all his sins are pardoned, that none of the sects are accepted of God as his church, but that he shall establish one the Almighty will own; that the North American Indians are a remnant of the Israelites; that hidden beneath the ground are their inspired writings; that these are to be intrusted to him, and to him only, as none other can see them and live. In the stillness of night Smith seeks alone his hill-top of Cumorah, an eminence four miles south of Palmyra, eight north of Canandaigua. Confronted by the very pyrotechnics of Piuto, he averred that he obtained from that place a series of golden plates, on which were written in hieroglyphics, the records so important in the new dispensation. Accompanying the plates is a pair of huge spectacles, the Urim and Thummim, by the aid of which the tablets are to become available. He soon finds it convenient to visit relatives in Pennsylvania, in which state, Rigdon was then sojourning. After a while he returns with an accurate translation. He appeals to the cupidity of a rich farmer, a semi-monomaniac, and prevails upon him to mortgage his estate to pay for the printing. Here is a copy taken off in sheets from the first edition, kindly loaned me by Major John Gilbert, of Palmyra, the venerable printer, who finished the work in 1830.

But who wrote the book? Surely not Smith or Rigdon. We will go back to the time when Joe Smith lay in his cradle in Sharon, Vt. In 1809, a Congregational minister, Rev. Solomon Spaulding, a graduate of Dartmouth College, left his native state of Vermont, sojourned awhile in ours, and then sought the more genial climate of Conneaut, Ashtabula County, Ohio. He was obliged by the state of his health to abandon preaching. The cast of his mind was peculiar. He often diverted himself by writing romances on different subjects. The mounds of that section of Ohio then attracted much attention. Mr. Spaulding was intensely interested in their study, and even opened up one near his own dwelling. He adopted the theory that these mounds were evidences of the existence of an extinct race, higher in the scale than the American aborigines. He wrote a story in Biblical phraseology, delineating in a fanciful manner the wanderings, wars, exploits, and fate of this primeval people. He afterward removed to Pittsburgh, Pa. Some said to him as John Bunyan's friends to the dreamer, "Print it." He left it with a publisher in Pittsburgh by the name of Patterson. For some reason it never went to press. After three years it was returned to its author, who died in 1816. Without doubt, Mr. Spaulding's romance, entitled "The Manuscript Found" is the Golden Bible, or Book of Mormon.*

But how came Rigdon or Smith, or both, in the possession of Mr. Spaulding's book? Here we have not absolute certainty. There were two or three ways in which the men and the book could have been brought together. This is common to each—by theft.

Smith was at one time servant or teamster in the family of William H. Sabine Esq., the brother of Mrs. Spaulding, and could easily have had access to this manuscript in an

* See SCRIBNER'S MONTHLY, August, 1880.

unlocked trunk in the garret of Mr. Sabine's house. It is generally believed however that Rigdon, while a journeyman printer in the office of Patterson, copied Mr. Spaulding's story; that by some means he heard of Smith, knew his man even at a distance, and was sure Smith's idiosyncrasies would just fit in with his own purpose of carrying out a foul and lucrative imposture. There was a ubiquitous tin peddler in those days by the name of Parley P. Pratt. He knew everybody in Western New York and Northern Ohio. He was a member of Rev. Sidney Rigdon's church in Mentor, Ohio. Perhaps Pratt was the carrier-vulture who told Rigdon of the money digger, Smith.

The mildest criticism that can be passed upon Mr. Spaulding's fancy sketch is, that the interest is not well sustained, and that it indicates the languor and hectic of the physical decline of its author. But it is hardly fair to speak of the intellectual merits of a book which was, without question, grossly altered by Rigdon and Smith to adapt it to the code of the Latter Day Saints. When new commands were given by the angel, whether to institute the order of the priesthood of Melchizedek, or to engraft on the system permission for the polygamous or the spiritual marriage, Rigdon's pen was ever ready to issue the encyclical, simulating Mr. Spaulding's Hebraic idioms.

Mormonism fairly started, Smith prophesied, Rigdon and Pratt preached, Cowdery baptized, Harris paid. But no prophet is accepted in his own country. Converts came in furiously. The angel said, "Move forward to Kirtland, Ohio." This was near Rigdon's old parish. From this place they were soon expelled by the righteous indignation of an outraged people. Is there any significance in the fact that the Ohio Mormon encampment was located but a few miles from the home of our beloved President Garfield? Had their disgraceful career in his state anything to do with the manly words of the inaugural? Our President "knoweth of these things. We are persuaded that none of these things are hidden from him." God grant that he may have "come to the kingdom for such a time as this."

Those who originated Mormonism now stand before the tribunal of that Being who has threatened to "silence lying lips." In 1844, Joe Smith, when but thirty-six years old, was assassinated in Nauvoo, Ill. Parley P. Pratt died in the same manner in Arkansas in 1856 or 1857. After Smith's decease, Rigdon naturally aspired to the dictatorship. But he was defeated by Brigham Young, was expelled from the church and given over by Brigham to the buffetings of Satan. Rigdon has since died, as far as we know without penitence or confession.

An apology might be offered for the above puerile and revolting statements were they not connected with the beginning of the institution of Mormonism, which, as another has remarked, "presents a problem which the wisest politician has failed to solve, and whose outcome lies in the mystery of the future."

One thought more—and it is a solemn one—*Mormonism may have risen from neglect on the part of Christian workers.* We have no knowledge of the religious influences thrown around the Smith family when living in Vermont. At twelve years of age Joe came to Palmyra, and should have been immediately secured in one of its Sabbath schools. As far we can learn, not any of the family were invited cordially, heartily to the house of God. Some of them strolled in occasionally. But no persistent effort was made to induce them to become regular attendants. The children were not repeatedly visited, clothed or helped to clothe themselves that they might attend the Sabbath school. And this in a community distinguished for the godliness of its early settlers. Had they expressed to the visitor a preference for a denomination other than his own, he should promptly and honorably have given over their names and locality to the pastor of the church of their choice.

Depend upon it, there were redeeming traits somewhere even in this family. Joseph Smith's mother was not a malignant woman. She knew the virtues of remedial roots and herbs, and was ever ready to administer and assist when her lowly neighbors were sick or dying. But ladies of piety and culture never visited Mrs. Smith in her home in a sequestered neighborhood two or three miles from the village, never sat down by her side, and, in an *unpatronizing manner*, sympathized with her in her many cares and labors, wisely dropped a word of friendly advice, supplied the family with reading for the week days and the Sabbath days, and by all possible methods made them feel that *they loved their souls*. No male member of the church halted as he passed the door of the rude, unpainted house on a Sabbath morning, and found room in his capacious family carriage or sleigh for any of the little or big Smiths, that they might go up to the temple of the Lord, and learn to worship there. To the inquiry, "Why was not more done to win them to a better life," I received this reply.—"Oh, they were such an awful family. Nobody wanted to go there. Nobody could. Why, they were the torment and the terror of the neighborhood." Our beloved Master "came to seek and to save that which was lost." They said of Him, "*He was gone to be guest with a man that is a sinner.*" He was not ashamed or afraid to touch with His hand—mark, with His hand—the demoniac and the leper. Had His dear children in early day reached out theirs to this poor, outcast household, possibly this terrible ulcer of Mormonism might not now be corroding into the very vitals of the nation's purity and life.

The women of the Synods of Western New York are doing much for Utah. Aware that the poisonous virus went out from us, we feel that there is a relevancy, a fitness in our following it with the counteracting, neutralizing, healing antidote, the gospel of our Lord Jesus Christ. And in this work we are assured we have the co-operation of the women of our entire church.

This is of a kind, dear sisters, that goeth not out, but by prayer and fasting. Prof. Coyner, our missionary at Salt Lake City, thus analyzes it. "Mormonism is made up of twenty parts. Take eight parts diabolism, three parts of animalism from the Mohammedan system, one part bigotry from old Judaism, four parts cunning and treachery from Jesuitism, two parts Thugism from India and two parts Arnoldism, and then shake the mixture over the fires of animal passion and throw in the forms and ceremonies of the Christian religion and you will have this system in its true component elements." It numbers over 200,000. Its Book of Mormon is translated into many tongues. It has eighty two churches in Great Britain and 7000 converts in the Sandwich Islands. There are proselytes in every clime. Its representative has been honored in the halls of Congress and has a defence in the *North American Review*.

For the sake of our bewildered, deluded sisters, snared in an evil time, for the sake of the country we love, let us labor and pray and give for Utah.

We are encouraged to work for the speedy overthrow of this gigantic bulwark from the very nature of its origin. Its basis is not truth but falsehood. Every stone cries out of its wall "Deceit, deceit." Every beam out of its timber answers back, "deceit." May the words of a true prophet be fulfilled without blood, by the breath of Jehovah's mouth and the brightness of His coming,— "Because they have seen vanity and lying divination, saying, 'The Lord saith,' and they have made others to hope that they would confirm the word—therefore mine hand shall be against the prophets that see vanity and divine lies, because, even because they have seduced my people. And one built up a wall and others daubed it with untempered mortar. Therefore, saith the Lord God, I will even rend the wall with a stormy wind in my fury. So I will break down the wall and bring it down to the ground, so that the foundation thereof shall be discovered. And it shall fall. And I will say unto you, the wall is no more neither they that daubed it."

NOTE.—The above History was read by Mrs. Dr. Eaton at the Union Home Missionary Meeting, held at Buffalo, N. Y., May 27th, 1881, over which Mrs. J. L. Graham of New York presided. It is now published by the *Woman's Executive Committee of Home Missions*, of which Mrs. Ashbel Green is President.

The fact that in this 19th Century, a delusion as wicked as it is patent, should spread itself "like a green bay-tree," not alone through Utah, but into adjacent Territories, where already it begins to control the elections, shows what the power of Satan still is in the world.

Patriotism dies away under the shadow of Mormonism. On that sad day, July 2nd, 1881, when grief, elsewhere paralyzing and universal, welded us into a Nation, into a Union indeed, there were demonstrations of joy in Salt Lake City.

Is there not need of prompt, vigorous action in order to destroy, at its very roots, a tree, known by such fruit? Experience proves that let the minds and hearts of children be pre-empted by truth, error then cannot long maintain a foot-hold. To this end, let more christian schools be quickly and quietly established wherever Mormonism now prevails. This can be done by the Board of Home Missions of the Presbyterian Church, so far as the women of the Church provide the means for such extension. An average outlay of \$600 the first year, with salary of teacher, is needed at each station. This can be divided between several societies.

For information in detail as to the places where a chapel-school-room must be provided, and the support of a teacher assured, apply to Mrs. F. E. H. Haines, 23 Centre street, New York City, P. O. Box 3863. Money, where no Presbyterial nor Synodical Society is organized, may be sent direct to Mrs. M. E. Boyd, address at office as above given.

P. O. Box 3863,
23 CENTRE ST., NEW YORK.
October, 1881.

EDS. TRIBUNE: Rev. George W. Gallagher came to Ogden about eighteen months ago as a missionary, under the auspices of the Presbyterian Church. He and his estimable wife soon gathered around them persons formerly connected with the Presbyterian Church, and a church organization was perfected September 29th, 1878, with twenty members. A hall was rented for religious meetings and for a school room. The early part of September, 1878, saw the opening of their school, which was wholly taught by Mr. and Mrs. Gallagher. This school has met with deserved success and at this writing about sixty pupils are under the tutorage of Mrs. Gallagher and Miss M. V. Ewing. Miss Ewing has lately come from the East to teach here, and both herself and Mrs. Gallagher are well qualified for the responsible position as instructors. Last summer Mr. and Mrs. Gallagher spent several weeks in the East, in the interest of this station, with the gratifying result of the contribution of about enough funds to build and furnish a neat chapel worth \$3,000. The structure is brick, 30x50 feet in size. The pulpit is located at the front, with a vestibule on each side so that persons in entering face the congregation. Neat pews, with a seating capacity of 150 persons fill the center, while the aisles are at each side. Back of the pews is a space 13x30 feet for a school room with simply a neat fence and two gates dividing that space from the pews. Thus arranged, the desks of the school-room, with a seating capacity of fifty persons, can be used in connection with the Jews upon all public occasions. Two doors at the rear afford convenient entrance and exit for the school. Last evening—Sunday, December 28—this Church was dedicated to the service of Almighty God, with appropriate ceremony. Rev. Mr. McNeice, of Salt Lake City, preached the dedicatory sermon, and he was assisted in his services by Rev. M. B. Hyde, of the Methodist congregation, and Rev. Gallagher. A fair congregation greeted them, notwithstanding the deep snow and severe storm.

Mr. Gallagher stated that it had been said, "you cannot build a church here." He thanked God that "with many prayers and tears and energetic action, we now have a church, and it is all paid for except about \$350." Part of this sum was then raised by donations among persons present. When this missionary field was first occupied by Mr. Gallagher, he was apparently

kindly received, and he secured rooms for church and school purposes from the Mormons. When he asserted his right to talk out against polygamy, he was ordered to find other quarters. When he, in addressing congregations East, recited facts of history in connection with the Mormon Church, he was set upon by all the Church papers and mouthpieces of the Mormons.

Being bold and fearless, and a close student, he is able to withstand all these assaults, and has come off victorious. He looks upon education as the grand lever with which to drive back Utah barbarism and build up here a community of worthy, honest and intelligent citizens. He has so far had a hard struggle of it and we rejoice at his present prosperity, and hope for grand results from his labors. Utah needs more such bold, fearless and energetic men like him, who are willing to devote their lives to the cause of education and the salvation of the people. His congregation are happy in having now a place of worship from which they cannot be driven by the orders of the Mormon priesthood.

CITIZEN.

OGDEN, Dec. 29.

PRESBYTERIAN.

Salt Lake City, Utah.—It is just three years since Rev. Josiah Welch preached his first sermon in Utah, the capital of Mormondom. His congregation numbered then just seven souls. Since that time his flock has grown to about seventy-five members, and they have dedicated to the worship of God an attractive and convenient church edifice, on one of the most eligible sites in the city, in which a congregation of six hundred persons could be gathered. The work has been done in the heart of Mormondom, and in the face of innumerable difficulties and embarrassments, and is a work which ought to be everywhere mentioned, to the honor of the minister and people who have wrought so well and so successfully. 1874

Utah.

This Territory was occupied by Rev. Melancthon Hughes, June 11, 1869. First church of Corinne was organized by Rev. E. E. Bayliss and Rev. Sheldon Jackson, July 14, 1870. See interesting letters of Rev. Josiah Welch and Rev. J. P. Schell.

The Cache Valley Seminary.

LOGAN CITY, UTAH.

Rev. Calvin M. Parks, Superintendent.

Mrs. C. M. Parks, Principal.

Miss. M. A. Parks, Teacher of Music.

THE CACHE VALLEY SEMINARY commenced its Fall Term September 2nd., and its Winter Term will commence November 11th.

Course of Study.

Primary Class.

Elements of Reading, Writing and Geography ; Arithmetic through Division ; Oral Grammar and Vocal Music.

Junior Class.

Reading ; Writing ; Grammar ; Composition ; Geography ; Arithmetic ; Algebra ; History of the United States, and Vocal Music.

Senior Class.

Rhetoric ; Composition ; Logic ; English Literature ; Elocution ; Higher Mathematics ; Natural Philosophy ; Mental Philosophy ; Moral Philosophy ; Physiology ; Geology ; Botany ; Astronomy ; Chemistry ; Political Economy ; Latin and Greek Languages ; Book Keeping and Vocal Music.

Rates of Tuition.

Primary Class. (Per term of ten weeks) \$2.50.

Junior Class. " " 5.00.

Senior Class: " " 7.00.

Modern Languages and Instrumental Music, Extra.

Favorable arrangements can be made with the Poor.

Bills payable Monthly in Cash or Produce.

Application for admittance to the Seminary received at the Institution by the Superintendent.

Rev. CALVIN M. PARKS.

The Cache Valley PRESBYTERIAN MISSION.

LOGAN CITY. UTAH.

PREACHING MAY BE EXPECTED EVERY SABBATH AT
ELEVEN O-CLOCK A. M. SABBATH SCHOOL AT 3 P. M.
AND PRAISE MEETING IN THE EVENING AT 7 O-CLOCK.

PRAYER MEETING EVERY WEDNESDAY EVENING AT
HALF PAST 7 O-CLOCK.

All Are Invited.

*The Presbyterian Society of Logan will
hold a Social in their Chapel on Thanksgiving
Evening November 28, 1878. Commencing at
half past seven o'clock.*

You are invited to attend.

Rev. & Mrs. C. M. PARKS.

PLEASE PRESENT THIS AT THE DOOR.

Salt Lake City, Oct. 18th 1878

Dear Dr. Jackson:

It seems from your letter that Gillespie has forgotten about his main proposition concerning the Brigham property inasmuch as he has already used \$100 more than he originally asked for. Your statement seems thoroughly reasonable & conclusive.

On the other side of this sheet you will find the appeal from the Presbytery, & I am much obliged to you for its offer to publish it. Our meeting of Presbytery small but interesting. Messrs. Parks, Gillespie, Arnold all absent. We received Joseph S. McMillan & at once gave him his Commission as a regular Missionary. He is doing finely. Recently used two more men -

70
bers into his church, I was appointed a
a commissioner with Gillespie, Gallag-
her & Arnold to organize a church
at Ogden. We met on Sunday eve. Sept.
29th - the darkest, rainiest, miserablest
night of the year. organized with 26 members
- ordaining 3 elders. Gallagher & my wife
well then. I think also Gillespie
is going to do well at Brigham they've
come over to his side.

He's been rather under the weather
for 2 weeks - not sick - but miserable
Don't know whether it's bile. Indigestion
or original sin. My fear is that it's a combi-
nation of all three. Give my love to (the)
Coke of you meet him. Let us hear from
you soon. With much regard

Yours etc

Robt. G. McVicar
J. G. McVicar

AN APPEAL FROM THE PRESBYTERY OF UTAH.

TO THE OFFICERS AND MEMBERS OF PRESBYTERIAN CHURCHES.

Dear Brethren:—We have now come to a point in our Missionary work in Utah where further progress must cease, or else we must have immediate aid from the Church at large in securing Mission Chapels for church and school purposes. So important did the last General Assembly consider this work that it took special action on the subject by adopting the following recommendation: "And this Assembly also hereby recommend those Churches specially interested in Home Missionary work among the Mormons, New Mexicans and Indians, to send to the Board of Church Erection special contributions for the purpose of securing Mission Chapels among these needy people." (Minutes of Assembly p. 110.)

From this you will see that the General assembly endorses the raising of special funds for this particular purpose. And the officers of the Board of Church Erection say that they will use the funds so raised in accordance with the wishes of the contributors.

Now, as a Presbytery, we ask your earnest consideration of the following facts and figures: From the prejudices and peculiar religious belief of the Mormons, the Missionary work required in this Territory is similar to that required in a foreign field. We are in the enemy's country and only a small minority among the population are in sympathy with our work. Our Boards of Home Missions and Church Erection, owing to the nature of their charters, cannot aid us in the erection of Mission Chapels (our most pressing need) as is done by the Foreign Board for the fields under its care. The urgent calls and promising openings on all sides have obliged us to enlarge the bounds of our work. There is now presented to us the rare opportunity of laying the foundations for future Christian churches and a Christian commonwealth by gathering the Mormon children into our Day and Sabbath schools, there to be trained mentally and morally for citizenship both on earth and in heaven.

About 100,000 Mormons control the affairs of this Territory, and they throw every obstacle in the path of Christian Missions. Hence it is indispensable that the Church should own the buildings occupied by its missionaries. Heretofore, *the expense of renting, purchasing and repairing Mission buildings, has come, for the most part, from the pocket of the Missionary*, thereby reducing his meagre salary to a basis of actual want.

Hear a few sad facts on this point: During the past three years, the Missionary at Mount Pleasant has paid out of his own pocket, for this purpose, more than \$600. During this past year, for the same purpose, the Missionary at Springville has expended over \$300; the Missionary at American Fork over \$290; the Missionary at Brigham City over \$400. All these items, except the first, refer to expenditures during the past year. In addition, the Missionaries at Ogden and Logan have been paying, out of their salaries, at the rate of nearly \$200 a year each, for the rent of buildings for church and school purposes. The result is, that this arbitrary tax upon the meager salaries of these men has left most of them sorely embarrassed by personal debt. It cannot be said that the expense was optional, for the buildings were a positive necessity, unless each field was to be abandoned.

Now, brethren of the church at large, is it just to put upon this advance guard of the Presbyterian army, who are engaged here at the front in a close contest with a terrible foe, the further burden of renting, repairing and purchasing buildings? Or shall they receive prompt and efficient re-enforcement from the resources of the great reserve force of the whole Church? We feel that you are more than ready to aid us as soon as you receive definite information as to our urgent needs.

To give confidence to our friends and well-wishers; to show the Mormon priesthood that we have come to stay, we need Chapels to serve as religious homes for the pupils, the Sabbath School scholars and the congregations willing to come under our influences, as is shown by the fact that during the past year three Presbyterian churches have been organized in almost exclusively Mormon communities.

A certain amount of aid will be given by some of the stations, but it will be mainly in labor and building material, and altogether insufficient to build chapels costing from \$1,000 to \$1,500. Therefore we appeal to the churches for aid. We ask them, in Christ's name, to send to the Board of Church Erection contributions specially designed for any of the following important Mission fields in southern and central Utah:

1. *Manti*—a town of 3,000 inhabitants, under the care of Rev. Joseph S. McMillan. Sabbath School averages 45; Day School 75. People will raise about \$500. Needed, to finish chapel, \$1,000.

2. *Ephraim*—town of 1,800 inhabitants, under care of Rev. Joseph S. McMillan. Sabbath School averages 35; Day School 20. People will give \$300. Needed, to finish chapel, \$400.

3. *Springville*—town of 3,000 inhabitants, under care of Rev. Geo. W. Leonard. One of the prettiest and most enterprising towns in Utah. Sabbath School 50; Day School 38. Might have double the number, if there were accommodations. Public services now held in small adobe dwelling house of two rooms, each 11x12 feet. Half the congregation has to be in each room, and this is the only building that can be obtained in the town. The people will contribute \$300. Needed, to finish chapel, \$1,000.

4. *Pleasant Grove*—town of 1,200 inhabitants, under care of Rev. Geo. R. Bird. Sabbath School 20; Day School 20. Needed, to build small chapel, \$500.

5. *American Fork City*—town of 2,000 inhabitants, under care of Rev. Geo. R. Bird. Sabbath School 35. No day school. Chapel erected and in use, size 20x40. Needed, to finish chapel, \$300.

The following places are located in northern Utah:

1. *Ogden*—a wide-awake town of 6,000 inhabitants at the junction of four railroads: the Union and Central Pacific, the Utah Northern, and the Utah Central. It is under the care of Rev. Geo. W. Gallagher. Sabbath School 50; Day School 20. Services now held in a second-story hall—very inconvenient, and rented at \$200 per annum, mostly paid for by the Missionary. Needed, to build suitable chapel for this important point, including purchase of lot, \$2,200.

2. *Brigham City*—town of 3,000, under care of Rev. S. L. Gillespie. Building and lot already bought. Needed, to extinguish debt and complete needed repairs, \$740.

3. *Logan*—a thriving town of 4,000, under care of Rev. Calvin M. Parks. Sabbath School 42; Day School 20. Public services now held in a rough store room, rented for \$200 per annum, which comes out of the Missionary's pocket. Needed, for lot and chapel, \$2,000.

4. *Malad City*—town of 1,500, just across the line in Idaho, under care of Rev. E. P. Welsh. Sabbath School 50; Day School 40. Needed, for lot and chapel, \$1,400.

These are our urgent needs, and unless the Church at large can give us aid, not only must the further progress of our work be stopped, but we fear that in some places it will have to be abandoned. Especially would we ask the co-operation of the Christian women of the country in our moral conflict with Mormonism—a system so inherently degrading to all womanhood. Let contributions be sent to the Board of Church Erection, 23 Centre St., New York, or to the Board of Home Missions, if local Societies so prefer.

With earnest prayer to God, this Presbytery sends forth its Appeal to the churches in the name of a common Savior, assured that those who "sow in tears shall reap in joy."

D. J. McMILLAN,

ROBT. G. McNIECE,

Moderator.

Stated Clerk of the Presbytery of Utah.

AMERICAN FORK, UTAH, Sept 9th, 1878.

LIFTING THE VAIL.

The Endowment House Mysteries
Fully Exposed.

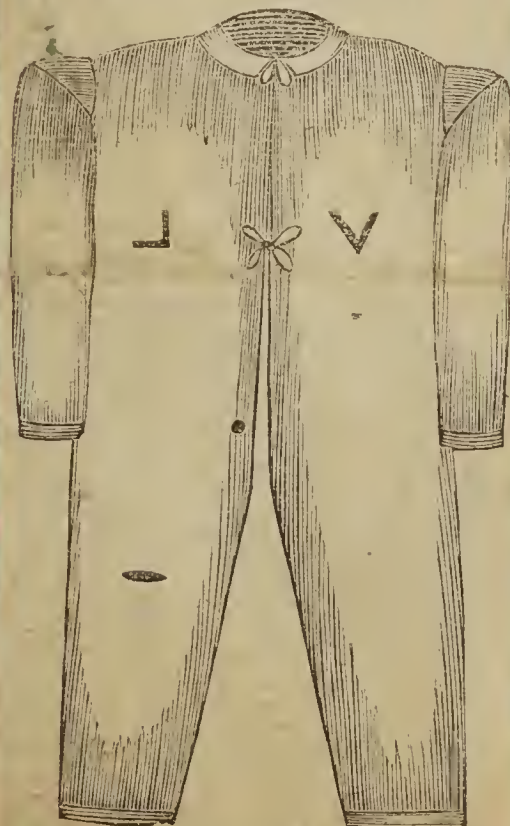
The Oaths Repeated Which Turn
Mormons into Slaves.

They Vow Obedience to the Ever-
lasting Priesthood,

And Undying Enmity to the Ameri-
can People.

The Mormon Endowment House is a plain adobe building, two stories high, built like a small dwelling house, so as not to attract attention. There are blinds to all the windows, which are nearly always kept down. It is situated in the northwest corner of the Temple Block, (which includes the Tabernacle, New Temple, &c.,) and the whole block is surrounded by a very high wall.

On a certain day, not necessary to mention, I went to the Endowment House at eight o'clock in the morning, taking with me my endowment clothes, (consisting of garments, robe, cap, apron and moccasins.) I believe people used to take their own oil, but that is now discontinued, as fees are charged. I went into a small room attached



GARMENT.

to the main building, (designated in the plan by the name of Reception Room,) which was crowded with men and women, having their bundles of clothing. The entrance door is on the east side, and in the southwest corner; there is another, next to which the desk stood, where the clerk recorded the names, etc. Around the north and west sides were benches for the people to sit.

On going up to the desk I presented my recommend from the bishop in whose ward I was staying, and George Reynolds, who was then acting as clerk, asked me my name, those of my parents, when and where I was born, and when I was baptized into the Mormon Church.

That over, he told me to leave my hat, cloak and shoes in that room; and taking up my bundle, I went into the room marked 3 on the plan, where I sat waiting till it came my turn to be washed.

THE WASHING.

One of the women, an officiating high priestess, told me to come behind the curtain (which I have indicated by a waving line), where I could hear a great deal of splashing and subdued conversation. I went, and after I was undressed, I had to step into a long bath, about half full of water, when another woman proceeded to wash me. I objected strongly to this part of the business, but was told to show a more humble spirit. However, when she got down to my feet, she let me go, and I was turned over to the woman who had spoken to me first, and whose name was Bathsheba Smith, (one of the widows of Apostle George A. Smith). She wore a large shiny apron, and her sleeves tucked up above her elbows. She looked thoroughly like business.

THE ANOINTING.

Another woman was standing beside her with a large wooden spoon and some green olive oil in a cow's horn. This woman poured the oil out of the spoon into Bathsheba's hand, who immediately put it on my head, ears, eyes, mouth, and every part of my



APRON,
(Worn by Men and Women.)

body, and as she greased me, she muttered a kind of prayer over each member of my body: My head, that I might have a knowledge of the truths of God; my eyes, that I might see the glories of the kingdom; my mouth, that I might at all times speak the truth; my arms, that they might be strong in the defense of the gospel; my bosom—and here I must ask my readers not to think I want to tell this part of the story, but I do want people to know the truth, and how disgusting and indelicate this thing is. Mormon people deny many of these things, and civilized and decent people can scarcely realize that this institution is as infamous as it really is, but I solemnly assert that these things do exist. To continue: My bosom, that I might nourish the children whom I might raise by my husband, (I was not then married, but expected to be), and another part of my body, that I might raise up a goodly seed, that they might be pillars of strength to the upbuilding and strengthening of God's kingdom upon the earth. And so she got down to my feet, when she hoped they might be swift in the paths of righteousness and truth.

She then turned me over to the woman who had washed me, and who whispered

MY NEW AND CELESTIAL NAME

in my ear. I believe I am to be called up in the morning of the resurrection by it. It was "Sarah." I felt disappointed. I thought I should have received a more distinguished name. She told me that new name must never



DEVIL'S APRON.

be spoken, but often thought of, to keep away evil spirits. I should be required to speak it once that day, but she would tell me in what part of the ceremony, and that I should never again have to speak it.

ENDOWMENT ROBES.

She then told me to put on my garments. These are made in one piece. On the right breast is a square, on the left a compass, in the centre a small hole, and on the knee a large hole, which is called the "Stone." We were

told that as long as we kept them on no harm could befall us, and that when we changed them we were not to take them all off at once, but slip out a limb at a time and immediately dive into the clean ones. The neck was never to be cut low, or the sleeves short, as that would be patterning after the fashions of the Gentiles.

After this I put on my clothes, and in my stocking feet, waited with those who were washed and anointed until she had finished the remaining two or three. This done, the little calico curtains (marked A. and B.) were drawn aside and the men and women stood revealed to each other. The men looked very uncomfortable, and not at all picturesque. They only had their garments and shirts on, and they really did seem as though they were ashamed of themselves, as well they might be.

THE WEAK-KNEED CAN BACK OUT.

Joseph F. Smith then came to where we were all waiting, and told us that if "we wanted to back out, now was our time," because we should not be able afterward, and that we were bound to go right through. All those who wanted to go through were to hold up their hands, which of course everyone did, believing that all the good and holy things that were to be seen and heard in the "House of the Lord" were yet to come. He then told us that if ever any of us attempted to reveal what we saw and heard in the "House" our memories would be blighted, and we should

BE EVERLASTINGLY DAMNED,

for they were things too holy to be spoken of between each other, after we had once left the Endowment House. We were then told to be very quiet and listen. Joseph F. Smith then went away.

BLASPHEMOUS MUMMERIES.

In a few moments we heard voices talking loudly so that the people could hear them in the adjoining room. (I afterwards found out in passing through that it was the prayer circle room.) It was supposed to be a conversation between Elohim (Head God) and Jehovah. The conversation was as follows:

Elohim to Jehovah—"Well, Jehovah, I think we will create an earth; let Michael go down and collect all the elements together and found one."

Answer—"Very well, O Lord God, it shall be done."

Then calling to another man, we could hear him say:

"Michael, go down and collect all the elements together and form an earth, and then report to us what you have done."

Ans.—"Very well, O Lord God."

The man they called Michael then left the prayer circle room and came through the room they called the World, into the Garden of Eden, the door of which was shut that faced the places C and D, where we were standing, listening and waiting. He remained there a second or two, and everything was quiet. At the end of that time we heard him going back the same way, to where Elohim and Jehovah were waiting. When he got back he said: "I have collected all the elements together and founded an earth, what would'st thou have me do next?" Using the same formula every time they sent him down to the world, they then told him to separate the land from the water, light from darkness, etc., and so they went regularly through the creation, but they always told him to come up and report what he had done.

When the creation was supposed to be finished, Michael went back and told them it was very fair and beautiful to look upon. Elohim then said to Jehovah, that he thought they had better go down and have a look at it, which they did and agreed with Michael that it was a beautiful place; that it seemed a pity it should be of no particular use, but thought it would be a good idea to create man to live in it and cultivate these things.

They then came out of the Garden of Eden (which was supposed to have been newly finished) and shutting the door after them came to where we were standing. We were then told to shut our eyes, and Jehovah said to Michael, "Give me a handful of dust and I will create man." We were then told to open our eyes, and we saw a man that he had taken from the crowd, standing beside Jehovah, and to whom Jehovah said: "I will call thee Adam, for thou shalt be the father of all mankind." Jehovah then said it was not good for man to be alone, so he would create a woman and a helpmate for him. We were again told to close our eyes, and Adam was requested to go to sleep, which he obligingly did. Jehovah was then supposed to take a rib from Adam's side and form Eve. We were then told to open our eyes, and look upon the handiwork of the Lord. When we did, we saw a woman taken from among the crowd who was standing by Adam's side. Jehovah said he would call the woman Eve, because she would be the mother of all mankind.

THE DOOR OF THE GARDEN OF EDEN was then opened, and we all marched in with our little bundles, (the men going first as they always take precedence,) and we ranged ourselves round the room on benches. The four

sides of this room are painted in imitation of trees, flowers, birds, wild beasts, etc. (The artist who painted the room was evidently more acquainted with whitewashing than painting.) The ceiling was painted blue, dotted over with golden stars; in the centre of it was the sun, a little farther along, the moon, and all around were the stars. In each corner, was a Masonic emblem. In one corner is a compass, in another the square, the remaining two were the level and the plumb. On the east side of the room, next the door, was a painted apple tree, and in the northeast part of the room was a small wooden altar.

After we had seated ourselves, Jehovah told Adam and Eve that they could eat of every tree in the garden except of this particular apple tree, for on the day that they ate of that they should surely die.

EATING THE APPLE.

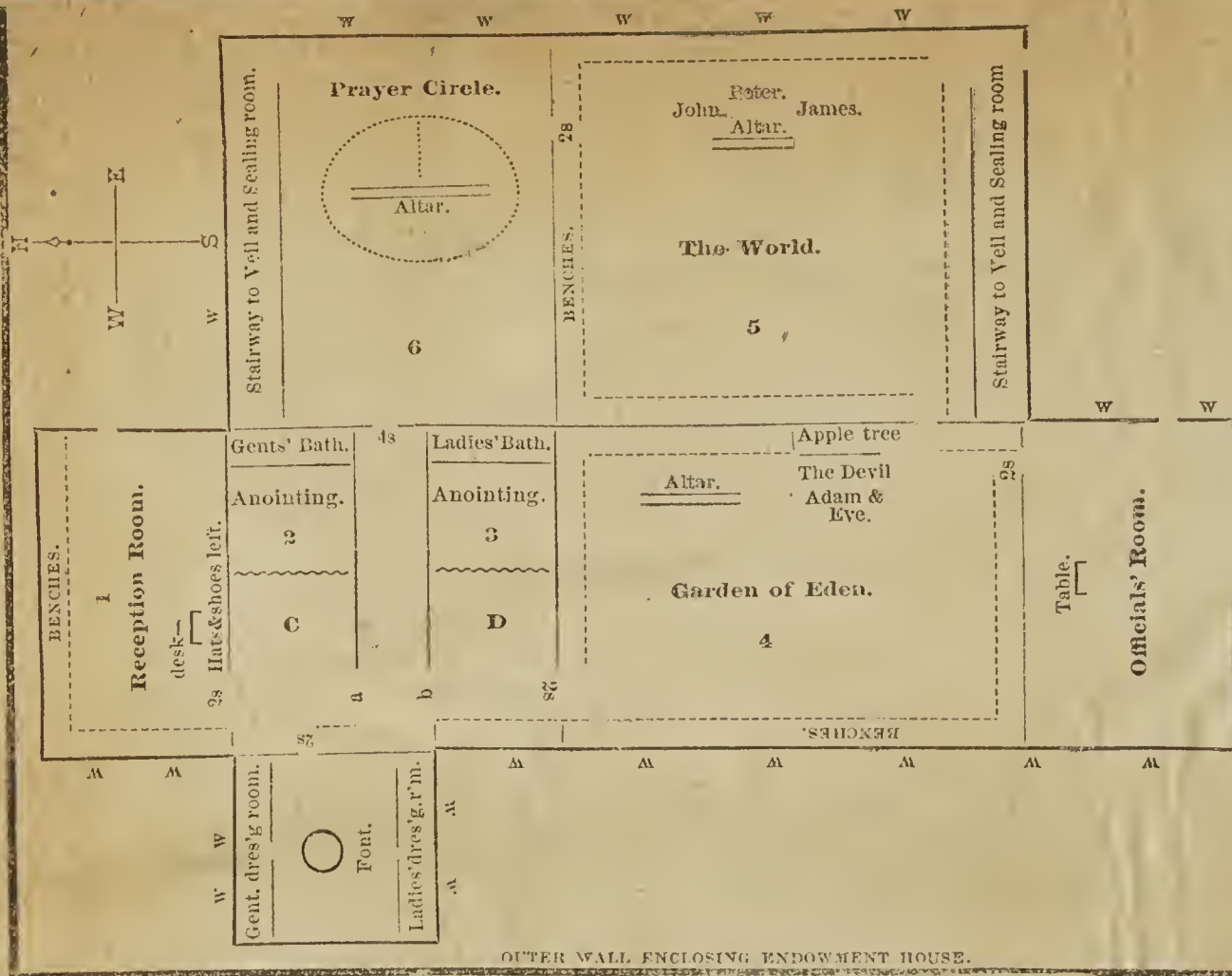
He then took his departure, and immediately after in came a very lively

gentleman, dressed in a plain black morning suit, with a little apron on, a most fiendish expression on his face and joyfully rubbing his hands. This gentleman was supposed to be "the Devil." Certainly his appearance made the supposition quite easy (by the bye, I have since seen that same gentlemen administering the Sacrament in the Tabernacle on Sundays). He went up to Eve and remarked that it was a very beautiful place, and that the fruit was so nice, would she like to taste one of those apples. She demurred a little, and said she was told not to, and therefore mustn't. But he pretended to pluck one of the painted apples and give it to her, and she pretended to eat it. He then told her to ask Adam to have some, and she did. Adam objected strongly to testing, knowing the penalty, but Eve eventually overcame his scruples, saying: "Oh, my dear, they're so nice, you haven't any idea, and that nice old gentleman here (pointing to the Devil) says that he can recommend them, and you need not be afraid of what Jehovah says."

Adam consented, and immediately after he said, "Oh, what have I done, and how foolish I was to listen to you." He then said that he could see himself, and that they had no clothes on, and they must sew some fig leaves together. Every one then made a dive for his apron out of the little bundles. This apron is a square half yard of green silk with nine fig leaves worked on it in brown sewing silk. A voice was then heard calling for Adam, who pretended to hide, when in came Jehovah. He gave Adam a good scolding, but finally told him that he would give him certain in-

GROUND FLOOR OF ENDOWMENT HOUSE.

OUTER WALL OF ENDOWMENT HOUSE.



UPPER FLOOR OF ENDOWMENT HOUSE.

structions, whereby he would have a chance to regain the presence of his Father and God after he was driven out into the world. These instructions consisted of grips, &c., and the garments he wore would protect him from all evil. (Mormons say of these garments that the pattern was revealed direct from heaven to Joseph Smith, and are the same as were originally worn by Adam.)

They then put on their caps and moccasins, the women's caps being made of Swiss muslin; it is one yard square, rounded at one corner so as to fit the head, and there are strings on it which tie under the chin. The moccasins are made of linen or calico. The men's are made exactly like those of pastry cooks, with a bow on the right side. I should here mention, before I go further, that Bathsheba Smith and one of the priests enacted the parts of Adam and Eve, and so stood sponsors for the rest of us, who were individually supposed to be Adams and Eves.

THE ENDOWMENT OATHS.

They then proceeded to give us the first grip of the Aaronic or Lesser Priesthood, which consists in putting the thumb on the knuckle of the index finger, and clasping the hands round.

We were then made to swear "To obey the laws of the Mormon Church and all they enjoin, in preference to those of the United States." The penalty for revealing this grip and oath, is that, you will have your throat cut from ear to ear, and your tongue torn from your mouth, and the sign of the penalty is drawing the hand with the thumb pointing towards the throat sharply across and bringing the arm to the level of the square and with the hand upraised to Heaven, swearing to abide the same.

MORE TOMFOOLERY.

We were then driven out of this into the room called the World, where there were three men standing at a small altar on the east side of the room, who were supposed to represent Peter, James and John, Peter standing in the centre. He was supposed to have the keys of heaven. Men representing (or trying to) the different religious sects then came in and presented their views and said they wanted to try and save those fallen children. In doing this they could not refrain from exaggerating and coarsely satirizing the different sects they represented. Previous to their coming in, however, Peter had presented to us the gospel of Christ—



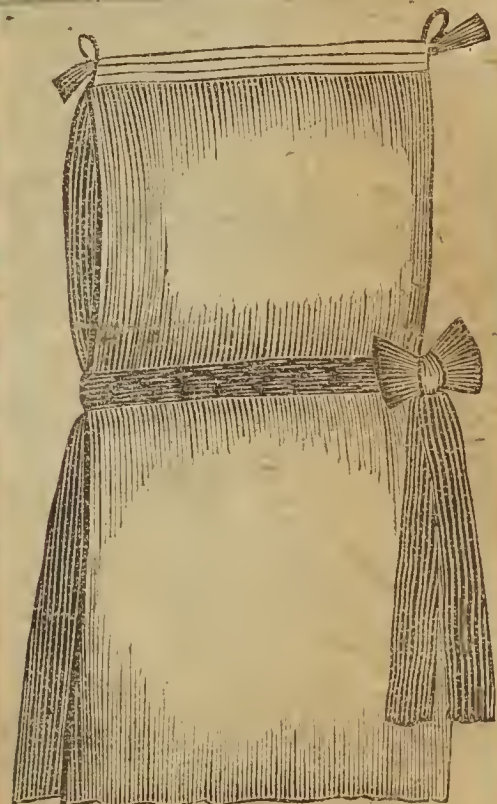
penalty was drawing the hand sharply across the middle of the body. To receive that grip we had to put on our robes, which consisted of a long straight piece of cloth reaching to our feet, doubled over and gathered very full on the shoulder and round the waist. There was also a long narrow piece of cloth tied around the waist called "the sash" It was placed on the right shoulder to receive this grip. The people wear their aprons over it. The men then took the oath of chastity and the woman the same; they don't consider polygamy at all unchaste, but said that it was as Heaven ordained law, and that a man to be exalted in the world to come *must* have more than one wife. The woman then took the oath of obedience to their husbands, having to look up to them as their gods. It is not possible for a woman to go to Christ, except through her husband.

Then a man came in and said that the Gospel (which during those few minutes' intervals had lain dormant for 1,800 years) had been again restored to earth, and that an angel had revealed it to a young boy named Joseph Smith, and that all the gifts, blessings and prophecies of old had been restored with it, and this last revelation was to be called the Latter-day Dispensation. The priests pretended joyfully to accept this, and said it was the very thing they were in search of, nothing else having had the power to satisfy them.

at least he told us that Christ had come to die for the original sin, but that we had got to work out our own salvation, and that in the last days a prophet should be raised up to save all those that would believe in his divine mission; consequently these different representatives were told that their doctrines did not suit the people and that there was something wanting in their faith and so they could go. Then the Devil came in and tried to allure the people, and bustling up to the altar Peter said to him: "Hallo, Mr. Devil, how do you do to-day! it's a very fine day isn't it? What have you come after?" The Devil replied that he didn't seem to take to any of these so-called Christian religions, why didn't they quit bothering after anything of the kind, and live a life of pleasure, etc. However he was told to go and that quickly.

POLYGAMY ENLIGHTENED.

Peter then gave the second grip of the Aaronic or Lesser Priesthood, which consists of putting the thumb between the knuckles of the index and second fingers and clasp the hand around. The penalty for revealing this is to be sawn asunder, and our members cast into the sea. The sign of the



THE ROBE.

They then proceeded to give us the first grip of the Melchizedek or Higher Priesthood, which is said to be the same that Christ held. The thumb is placed on the knuckle of the index finger, and the index finger is placed straight along the palm of the hand, while the lower part of the hand is clasped with the remaining fingers. The robe for this grip was changed from the right to the left shoulder. We were then made to swear to avenge the death of Joseph Smith, the martyr, together with that of his brother, Hyrum, on this American nation, and that we would teach our children and children's children to do so. The penalty for this grip and oath was disembowelment.

We were then marched into the northeast room (the men, of course, always going first) designated the prayer circle room. We were here made to take an oath of

OBEDIENCE TO THE MORMON PRIESTHOOD.

Any now the highest or grand grip of the Melchizedek priesthood was given. We clasped each other round the hand with the point of the index finger resting on the wrist, and little fingers firmly linked together. The place on the wrist where the index finger points, is supposed to be the place where Christ was nailed to the cross, but they tore out and he had to be nailed again, and so you place your second finger beside the index on the wrist; it is called the

SURE SIGN OF THE NAIL.

and if the grip is properly given, it is very hard to pull apart. The robe was changed from the left to the right shoulder to receive this grip.

The men then formed a circle round the altar, linking their arms straight across and placed their hands on one another's shoulders. The priest knelt at the altar and took hold of one of the men's hands and prayed. He told us that the electric current of prayer passed through that circle and that was the most efficacious kind of prayer. The women stood outside the circle with their veils covering their faces, the only time throughout the ceremony that they did so.

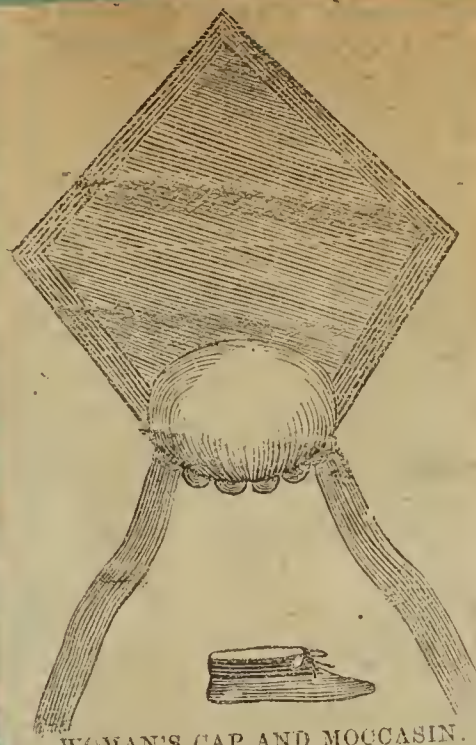
The prayer over, they all trooped up the staircase on the north side of the house, into the room called the Instruction Room, where the people sat down on benches on the west side of the room. Facing them about midway between floor and ceiling was a wooden beam, that went across the room from north to south, and from which was suspended a dirty looking piece of what was once white calico. This was

called "the Vail," and is supposed to be in imitation of the one in Solomon's Temple. On this vail are marks like those on the garments, together with extra holes for putting the arms through, and a hole at the top to speak through. But before going through the vail, we received a general outline of the instructions we had received down stairs. This over, the priest took a man to the vail to one of the openings, (marked 1,) where he knocked with a small wooden mallet that hung on the wooden support. A voice on the other side the vail (it was supposed to be Peter's) asked who was there, when the priest answering for the man said, "Adam having been faithful desires to enter." The priest then led the man up to the west side of the vail, where he had to put his hands through and clasp the man or Peter (to whom he whispered his new name, and the only one he ever tells, for they must never tell their celestial names to their wives, although the wives must tell theirs to their husbands) through the holes in the vail.



MAN'S CAP.

He was then allowed to go through to the other side, which was supposed to be heaven, and this is where a strong imagination might be of some use, for anything more unlike heaven, I can't conceive. The man having got through, he went to the opening (No. 2,) and told the gatekeeper to call for the woman he was about to marry, telling him her name. She then stepped up to the vail where the marks "B" are. They couldn't see each other, but put their hands through the openings, one of their hands on each other's shoulder and the other around the waist. (The marks on the plan at the sides are for the arms, and all the marks in the plan on the vail are exactly as they are in the Endowment House. The top round mark is the place where they spoke through, and the square compass and stone correspond with the marks on the garments; the two bottom marks were where the feet were put through.) With the arms so fixed, the knees were placed within each other, the feet of course being the same, the woman's given name was then whispered through the vail, then her new and celestial name, then the priestess who stood by to instruct the women told them to repeat after her a most disgusting formula or oath. I cannot remember it all thoroughly, but what I do consists of "the heart and the liver, the belly and the thighs, the marrow and the bones." The last and highest grip



WOMAN'S CAP AND MOCCASIN.

of the Melchizedek priesthood was then given through the vail.

They then released their hold of each other, and the priestess taking the woman to opening No. 2, knocked the same as they did at the men's entrance, and the gate keeper having asked "Who is there?" and the priestess having replied, "Eve, having been faithful in all things, desires to enter," Eve was accordingly ushered into heaven.

MORMON THEOLOGY EXPLAINED.

Before I go farther, I must tell how they believe the entrance into heaven is to be gained on the morning of the resurrection. Peter will call up the men and the women, (for it is not possible for a woman to be resurrected or exalted, or to be made a Queen in heaven, unless some man takes pity on her and raises her). If the marks on the garments are found to correspond with those on the vail, (the dead are buried in the whole paraphernalia,) if you can give the grips and tokens, and your new name, and are dressed properly in your robes; why, then, one has a sure permit to heaven, and will pass by the angels, (who they suppose are to be only ministering servants,) to a more exalted glory; the more wives they have, they think, the higher their glory will be.

THE SEALING PROCESS.

To resume: After we got through, we saw Joseph F. Smith sitting at a table recording the names of those who were candidates for marriage. He wrote the names in a book (the existence of which marriage register this truthful apostle has since denied, so that polygamous marriage might not be found out) and then he wrote the two names on a slip of paper, to be taken

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into the sealing room to the officiating priest, so that he might know whom he was marrying. After having given this slip of paper to the priest (Daniel H. Wells), we knelt at a little wooden altar, (they are all alike in the Endowment House). He then asks the man if he is willing to take the woman to wife, and the woman if she is willing to take him for a husband. They both having answered yes, he tells the man that he must look to God, but the woman must look to her husband as her God, for if he lives his religion, the spirit of God will be in him, and she must therefore yield him unquestioning obedience, for he is as a god unto her, and then concludes by saying that he having authority from on high, to bind and loose here upon earth, and whatsoever he binds here, shall be bound in heaven, seals the man and woman

FOR TIME AND ALL ETERNITY.

He then tells the man and woman to kiss each other across the altar, the man kneeling on the north side and the woman on the south, and so it is finished. Sometimes they have witnesses, sometimes not; if they think any trouble may arise from a marriage or that the woman is inclined to be a little perverse, they have no witnesses, neither do they give marriage certificates, and if occasion requires it, and it is to shield any of their polygamous brethren from being found out, they will positively swear that they did not perform any marriage at all so that the women in this Church have but a very poor outlook for being considered honorable wives.

When the marriage ceremony was over we came out of the "sealing room" and I crossed "Heaven" into the ladies' dressing room, where, after having dressed, and my husband paid the fees, we took our departure; together with that of the "Holy Spirit."

REFLECTIONS.

It was half-past three p. m. when we left, I having gone there at eight o'clock in the morning. You can probably imagine how fatigued one feels, after listening patiently all the time to their incessant talking. Certainly at the end of the time one feels more like taking in nourishment than listening to the prompting of the "Holy Spirit." I should perhaps have remarked before that the priests, when going through the House, wear their ordinary clothing, and come straight into the "House of the Lord" with their dirty top boots on, as though they had just come off a farm, while we poor sinners were obliged to walk in our stocking feet lest the floor should be defiled.

The little addition attached to the main building on the west side and in which the font is, is used for rebap-

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tizing people before they can be allowed to go through the house, and is quite a separate affair from the washing and anointing; people are generally baptized a day or two before they go through the house. I was baptized the night before. On this same evening I was told that as I was going through the "House of the Lord" on the following day, I must pay the very strictest attention to everything I should see and hear, as it would be for my benefit hereafter. I was obedient in that respect, for I remember everything that happened as vividly, as though it were yesterday, and if it has not been for my benefit, I hope that this article may prove of some use in warning and enlightening people, as to

THAT MOST HORRID BLASPHEMY,
jargon and mummery that goes on in
that most sacred "House of the Lord."

Mrs. G. S. R.—
NEPHI, Sept. 24, 1876.

A MOUNTAIN GRAVEYARD.

REV. J. P. SCHELL.

Alta *Utah*
1874
It is not like the old one in New England, where your family inherited a handsome lot and vault, and where for generations your ancestors have peacefully reposed. But it is a simple spot of ground lying out under the open sky, well up among the snowy peaks of a range of lofty mountains. During a brief summer it is hemmed in with views of surpassing grandeur, but it becomes a scene of storm and desolation during the hours of a nine months' winter. The number of graves is not large, and they are placed without any regard to order. It is a true "God's acre," and the space is ample for all. No tombstone or imposing monument of art adorns the ground—nothing but a few old bowlders and decaying logs. The graves are all of recent date, and the history of each silent inmate may be easily supplied from memory:

1. This low heap marks the resting-place of George K——. I met him in the village a year ago, was familiar with the circumstances of his death,

and have since gathered up some fragments of his history. He was connected with a religious family, and was himself in early life regarded as a devout and exemplary Christian. He was married, and for a time lived happily; but trouble invaded his household, and he sought the change and excitement of the mining-camp. He became a favorite among his associates and yielded to the well nigh universal custom of gambling and strong drink. The day I first met him he had just received several hundred dollars from his employer, and was contemplating a visit home to an invalid sister. I saw him again two days afterward and he was penniless. That very afternoon he had a letter from his sister urging him to return once more to his friends and to the fold of his heavenly Shepherd. He was seen to weep over the letter, and shortly after it was rumored that he had taken poison and was dead. I found the report to be true. Tired of the struggle, he had surrendered his life to God, and this is the grave of all that promised much in early life.

2. In this spot was buried William K——, who met his death by falling down a shaft in the mine. He was a young man of quiet habits, and but a short time in the district. He came hither—as was gathered from a letter in his pocket—to earn money for the relief of a widowed mother, whose homestead was involved in debt. Those who were first to reach the side of the dying boy found him in a state of apparent unconsciousness, and the only words which he afterward woke to utter were those of "home" and "mother."

3. "A stranger" was buried here. All that is known of him is that he was a quiet, steady man from England, and was killed while at work in the mine. But "no man dieth unto him-

self," and, although unknown to us, doubtless there are those in a distant land waiting and watching with the passing hours for tidings from this silent one, who was not "a stranger" to them.

4. Here are two graves which it were well, perhaps, to pass silently by. Yet we will pause a moment here. They contain the dust of two once notorious characters. The one, a man, went by the name of Captain H—; the other, a woman, was known as Madam M—. They had been living together for some time, leading a quarrelsome and thoroughly miserable life. One stormy evening last November a couple of pistol shots were heard in the direction of the house occupied by them. Shortly after smoke was seen bursting from the roof, and soon the entire building was wrapped in flames. No living voices were heard within, and there were various conjectures among the lookers-on regarding the probable fate of the inmates. As the flames began to subside the curiosity increased, until a couple of the more daring spirits invaded the smoldering ruins, and dragged forth upon the snow two charred and disfigured masses of flesh and bone. With one accord the people pronounced the affair a good riddance for the camp, and a few days of steady snow fall served to bury from sight and thought the unhappy victims and their crimes. I learned that the woman was of respectable parentage, that she had been well educated, and had been reputed fair and accomplished. The man was likewise connected with a good family, in the State of New York. He had been an efficient and faithful officer in the Union army, and his deportment for some time after was that of a gentlemanly and law-abiding citizen. But

having once entered upon a downward course his future career became swift and precipitous, to which his tragic death was a fitting termination.

6. In close proximity to these is another grave, where sleeps all that is mortal of Lizzie S—. Poor woman, I wonder how it is with her soul! Leaving, years ago, a good home in Canada, she wandered away to the Pacific coast, and at last established herself in this place. Here, as in other places previously, she led a most dissolute and vicious life. She was shot one night in the midst of a drunken brawl, and lingered for several days between life and death. I was told that her conscience troubled her, and sent word accordingly of my readiness to visit her with the ministries of the gospel.

A fearful storm raged all day. I sat in my study in the afternoon, wondering if I should be called upon in a case so painful and extreme. Suddenly there came a hurried rap at the door, and, before I could respond, a distressed creature stood before me, wringing her blue hands in anguish, and exclaiming: "Come quick! Oh, come quick—Lizzie's dying!" Seizing my hat and Testament I forced my way through the storm, and was soon at the bedside of the dying woman.

The room was crowded with rough characters of both sexes, who quietly gave way for me as I entered. It was evident that she had but a few brief minutes to live, yet eternity might hang upon their proper improvement. I felt that the words of Jesus were the only safe words there, and so I read to the expiring Magdalen this gospel of our Lord: "For God so loved the world that he gave his only begotten Son, that whosoever believeth in him

should not perish, but have everlasting life;" "Come unto me all ye that labor and are heavy laden, and I will give you rest;" "For the Son of man is come to seek and to save that which is lost;" "And whosoever cometh unto me I will in no wise cast out;" "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief;" "If we confess our sins, God is faithful and just to forgive us our sins and to cleanse us from all unrighteousness;" "And the blood of Jesus Christ his Son cleanseth us from all sin."

"Do you believe in this Savior who died upon the cross for you?" I asked; and, raising my eyes, I saw that death was already settling down upon her face. "I hope I do," she replied, with broken but distinct utterance. "I hope he'll save me." And so she died.

Having commended her soul to God, and praying that the solemn lesson might be read by all present, I passed out of the house. But the storm had lulled. Low in the west the sun had broken through the thick, heavy clouds that had hung over the town for days. The mountain tops were bathed again in light, and the clouds were transfigured as they passed away. Has, then, the natural sun such power to irradiate the close of a day of clouds and storm? and shall not the Sun of Righteousness have like power to irradiate, even at its nightfall, a human soul, long fraught with gloom and tempest? A few, praise God, are saved even at the eleventh hour, snatched as brands from the burning.

7. But I have no desire to weary you with these recitals; therefore we will visit but one other spot whose only monument is a cloud. It is the grave of Nellie W——, and she was buried only yesterday. She ended her life

by means of poison, and no one could name the reason for so rash an act. No other occasion need be sought for, however, than the remorse and weariness of life in which a downward course so often results.

Her story is a sad one, and a sorrowful throng of former associates attended her funeral. She was a noble-looking woman, and was said to be noble and kind of heart. She had not been long in the ways of sin, and her death seemed to shock her associates. A telegram was sent to her parents, who reside in an Eastern city, and are said to be in high social standing there. It may comfort them a little to know that their child received a Christian burial. Not a few wrecked lives and hopes this wild Western sea casts daily upon the shore.

8. Turn we now from those who sleep, we know not how well, to those who sleep in Jesus. Three little graves are here; three sad households in yonder village; three little harps, new strung, sounding in the choirs of God. Oh, it is refreshing to think of this! We wonder almost, that mothers should sorrow to give over their little ones into the arms of Jesus.

Behold those clouded graves, O thou that weepest over thine early dead, and tell me if it were not wiser to save thy tears for the living? This little one we buried under a stormy sky, but we know it is singing now in a sunlit heaven; this one suffered for a year, and then death loosed its bonds and set it free; and this one had hardly opened its eyes upon earth till it closed them to wake in heaven.

"Except ye be converted, and become as little children, ye shall in no wise enter into the kingdom of God."

The Dedication of the Presbyterian Church at Salt Lake City, Utah.

On the third anniversary of the commencement of the ministry of Rev. Josiah Welch, at Salt Lake, he and his people were privileged to dedicate their church to the worship of God, Oct. 11, 1874.

Rev. S. F. Stein, Methodist; Rev. J. M. Turner, Episcopal; Rev. W. M. Barrow, Congregationalist; and Rev. Sheldon Jackson, D.D., and Rev. S. L. Gillespie, Presbyterian, took part in the dedicatory services.

The sermon was by Rev. Wm. A. Scott, D. D., LL. D., of San Francisco, and prayer of dedication by the pastor, Rev. Josiah Welch. In the afternoon the sacrament of the Lord's Supper was administered, and in the evening preaching by Rev. Dr. Scott. The crowded audience, the earnest attention and many tearful eyes, attested the deep interest of the people in the occasion. This interest was increased by the knowledge that in many sections of the land special prayer was being offered for the Salt Lake Mission.

The exterior of the building presents a very pleasing and attractive appearance. It is handsomely proportioned, being 75 by 43 feet, the length on Second East Street, the width on Second South; and at the southwest corner is an octagon tower—one side to the building—75 feet high. On either side of this structure are five stained glass windows, $17\frac{1}{2}$ by $3\frac{1}{2}$ feet, and in front is a large ornamental double window. The main structure is rustic-sided, and painted a rich brown color. The auditory is reached both from the west and south, by broad steps and through handsomely carved doors, and on the inside the beauty and convenience of the finishing and arrangement are strikingly pleasing. The walls and

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arched ceiling are pure white, done in plaster-of-paris, with artistic, chaste ornamental designs.

At the extreme north end of the building, set in a recess between the furnace chimneys running from the basement, is a circular platform elevated twenty-one inches above the floor, and on this rests a handsome black walnut three-feet pulpit. Facing the pulpit, on the south side of the hall, is the choir gallery, surrounded with panel work and a balustrade, and elevated twenty-six inches above the floor. On either side of the choir gallery is a vestibule, leading from each of which, through the hall, is a broad aisle, with a row of pews next to the wall and a double row between the aisles. The furniture is probably finer than that of any other church in the city. The pews and chairs are of carved black walnut, and set in each pew end is a shield-shaped panel of white ash, polished and varnished. The floor is covered with a fine church carpet, and everything about the hall is arranged with the artistic neatness appropriate to such a place. The seating capacity of the church is for 515 adults.

The walls of the 12-foot basement, under the entire building, are of stone. This part of the church, which is entered from the south front, is divided into a lecture-room, parlor, kitchen, and in the rear corners are two of Boynton's heating furnaces, which convey the heat into the audience-room above through two large adjustable registers, one opening in each aisle. Like the audience-room above, the basement is finished and furnished in fine style, and betokens the same artistic taste which is displayed in every portion of the building.

The cost of the ground on which the building stands, with a dwelling house,

was \$11,000. The cost of church building and furniture was \$18,500; \$7,000 of this remains as an indebtedness. Through the untiring energy of Rev. Josiah Welch, the sacrifices of his people, the contributions and prayers of godly women in every section of the United States, and the large gifts of a few wealthy men in New York City, this valuable property has been secured to the Presbyterian Church as their witness for Christ in the very seat of Mormonism.

UTAH.

BY REV. JOSIAH WELCH, Salt Lake City.

Utah is an altogether anomalous mission field. It is like both home and foreign. It is unlike all other great Territories of the West; elsewhere the people are like the great mass of the nation, in manners, habits, education and religion. The people of the great West are as truly American, and as deeply in sympathy with American institutions, as the citizens of the older States; their faith, as far as they make a profession at all, is evangelical; but in Utah this is altogether different. The great body of the people are of foreign birth; their faith is not evangelical. They assume to have the only true religion; their leaders teach that all other religions and governments are to be absorbed by them; that the allegiance of the people to the Church is paramount to all obligation to the Government. That the head of the Mormon Church is far above all civil officers. He is God's vicegerent on earth, and, as such, they are bound to obey him. They vote him twice a year to be "Prophet, Seer, and Revelator," "and all the people say, Amen!" This people claim to have revelations, from time to time, of new truth from God. Their doctrines are anti-Christian, as

well as their practices, largely. They teach and practice polygamy, baptism for the dead, and blood atonement. And with such a system, of course, there can be no compromise on the part of Christianity. The consciences of all Christian men and women condemn the principles and fruits of the system. Hence, as far as circumstances allow, the rank and file of the Mormon people are warned against coming in contact with any but Mormons. The leaders virtually assume the control of the consciences of the people. The people, as long as they remain in the Church, one obedient and true to the teaching of their leaders. They are virtually a separate people. The problem for the Christian Church to solve is, how most successfully to bring this people under gospel influences? It can only be done as the foreign work is done; it is not the work of a day. It can only be brought about by the earnest and faithful preaching of God's word, as far as they can be brought under gospel influences; those who preach the gospel here need to be men above reproach, whose lives shall be living "epistles known and read of all men." The influence of good Christian families is the leaven which will tell on this people more effectually than anything else.

Another feature of the work here, that is peculiar to this Territory, is the skepticism, which is the result of contact with this caricature of Christianity. Those who go out from the Mormon people go to the opposite extreme; they lose all faith in everything; — they take up with Spiritualism, and all forms of infidelity, so that "the last state of that man is worse than the first." How to restore confidence in the minds of those who have once trusted implicitly, and have been basely deceived, is no easy question.

Example here, again, does more than precept, and hence we can not look for immediate fruits. We can only expect to bring this people to a saving knowledge of the truth by "a patient continuance in well-doing." And now to these features add those which are common to all new mining regions, and some estimate may be formed of this great and needy field. It is a well established fact that the most reckless characters always follow mining excitements. The business itself in its early stages is demoralizing. Satan's agents are always ready to lead men into greater sin and deeper depravity. The Church is usually behind in the race. All the refining influences of society, and the sanctifying influences of God's house, are wanting in a mining camp. His Sabbath is disregarded entirely, profanity greets the ear on all occasions, intemperance is the rule, and licentiousness is without shame. Is it any wonder the young and unsophisticated, with high hopes and self-confidence in their own talents and powers, should soon be wrecked for time and eternity? Now, of this population this Territory has to-day, perhaps, fifteen thousand, and of the score of mining towns there is but a single one which has any stated means of grace. And in this great Territory, of one hundred and twenty thousand people, the Presbyterian Church has but three organizations; with perhaps fifty of a membership. But "what are these among so many?" And yet this people are clamoring for admittance into the family of States; the principles and practices of the great body of the people of this Territory are condemned by the people of the United States. That is the judgment and effect, because of the Christian education and principles of the American people. There must always be antagonism be-

tween the principles held by this people and true Christianity. If the principles and teachings of these leaders bear their legitimate fruit, there must likewise be clashing between this people and the United States Government. Hence every Christian, and every patriot, is interested in this field. The policy of the Church should be to give them the gospel. Thousands of the people would gladly receive the pure gospel of Christ, if they were only persuaded as to what is the gospel. With a system of this kind, a people of this kind, and a field of this kind, occupying and controlling the interests of one of the greatest Territories of our country, surely we can say that in a mission point of view Utah is wholly unlike all other home fields; it is full of interest and importance. The fields "are white already to harvest," "but the laborers are few."

THE MISSION SCHOOLS.

Their Moral Influence on the People of Utah.

What the Various Churches are Doing for Zion's Youth.

The mission schools of this Territory have played no small part in introducing civilization and Christianity among the people. At the time the first Christian Sabbath school was commenced in Utah, such a thing was unknown among the Mormon people, and not until a mission day school was established here by the Episcopal Church did the Saints turn their minds upon the matter of educating their youth. But during the past fourteen years all the Christian sects have built up schools in various parts of Utah, and the mere moral influence of these institutions has created a universal desire among the people for better and more

facilities for imparting learning to the youth. So strong has this desire become in the hearts of the people that they demand free schools to-day, but the Mormon priesthood oppose. Ultimately, however, the divine rulers of this kingdom must yield or free schools will prove the rock on which the priesthood and the people will split.

ST. MARK'S GRAMMAR SCHOOL has entered upon its eleventh year with the steady prosperity that has characterized its progress since the beginning. Four hundred and eighteen pupils have been enrolled since the opening of the present scholastic year in August, with an average daily attendance of 295.

In spite of the irregular attendance of the past, and the chaotic material to deal with, the school is now thoroughly and systematically graded, not in a cast-iron machine fashion, but with painstaking care for the best advancement of each individual pupil. There are eleven grades, six primary, two intermediate, three grammar forms, and the classical department. There are sixteen teachers. Students are carried through algebra, geometry, trigonometry and given the elements of natural philosophy, chemistry and astronomy, with a full course of ancient and modern history and English literature. Twenty-four scholars are studying Latin and Greek, most of whom are preparing for college. Special attention is given to vocal music, each pupil being required to attend upon the class three times a week. And all of the girls are taught plain sewing. Rt. Rev. D. S. Tuttle, D. D., is the Rector of the school, and Rev. G. D. B. Miller, head master.

ST. MARK'S SCHOOL FOR GIRLS has sixty pupils in attendance, and is under the supervision of its efficient principal, Miss O. E. Hayden, and has gained a permanent reputation for thoroughness in all things that a right and true education means. In both schools, since their origin, 1,946 children have received more or less of their education. The present board of directors are Messrs. John Chislett, J. C. Hemingray, L. E. Holden, Wm. H. Shearman, Howard Seebree and Geo. Y. Wallace.

The School of the Good Shepherd, in Ogden, founded in 1870, has 120 pupils. A commodious two-story brick building was erected last summer. The school is steadily pro-

gressing in reputation and in numbers. Rev. J. L. Gillogly is Rector, and Chas. Davis, Esq., principal.

St. John's School, at Logan, founded by the Rev. Wm. H. Story in 1873, after struggling through uncommon difficulties, has now gained a permanent foothold. A fine new school-house having just been completed on a large central lot. There are seventy-five pupils in attendance. Miss Inez Earl, a graduate of St. Mark's, Salt Lake City, is principal.

At Plain City, a third new school-house has just been finished, and the school will be opened this month.

In all the schools under the control of the Episcopal Church in Utah, there are 605 children in attendance.

Presbyterian Schools.

The educational work of the Presbyterian Church in Utah dates from the spring of 1875. Its first school organized was the Salt Lake Collegiate Institute. This institution owes its existence to the far seeing judgment of the late Rev. Josiah Welch, who, as pastor of the Presbyterian Church, felt the necessity of establishing a classical and English school as an important auxiliary of Christian church work. A board of directors were chosen by the divine of the church, and immediately upon its organization, the board elected Prof. John M. Coyner, of Indianapolis, Ind., as principal, who opened the school April 15, 1875, in the basement room of the church.

But it soon became evident that the accommodations in the basement of the church were inadequate to meet the wants of the school. A successful move was, therefore, inaugurated last spring to erect a school building, which was completed August 18th, and occupied at the opening of the present school year, August 27th. This building is 33 by 64 feet, and has a seating capacity of 160 pupils. There are three school rooms and a recitation room, occupied by the three departments—primary, intermediate and high school. The house is furnished throughout in the most complete style, making one of the most convenient and tasteful school houses in the West.

The present school building is one story, and is so placed that a two-story front can be built, which, when erected, will furnish accommodations for three hundred and seventy-five pupils; and as the present building is already crowded to overflowing,

there seems to be a necessity for the speedy completion of the entire building.

The enrollment of pupils thus far (December 28,) during this school year is 171, showing that the capacity of the school is taxed. The principal has five assistants, two of whom hear recitations a part of each day. The school is as thoroughly graded as the limited room will admit. There are four classes in the languages—the most advanced reading Virgil and Xenophon's Anabasis. The tone of the school in regard to discipline and study is in a healthy condition, and the pupils, under the supervision of eminent Christian teachers, are endeavoring to lay the foundations of a well-balanced education. Indeed, it is very seldom that one sees in any school a more genuine interest on the part of the pupils.

In the spring of 1875, the Wasatch Academy was also opened in Mount Pleasant, San Pete county, by Rev. D. J. McMillan. The school has been successful from its first organization, sometimes enrolling nearly 150 pupils. Mr. McMillan has also established schools in Ephraim, Manti and Monroe. In Utah county, Rev. Geo. Leonard has established two schools, one at Payson, taught by Mrs. S. Frazier, and one at Springville, taught by Miss Anna Noble, both of which are doing well.

In addition to the above, arrangements have been made by Rev. S. L. Gillespie, of Corinne, to open two schools, one at Malad City and one in Brigham City; also by Rev. Geo. Bird, of American Fork, to open a school in Battle Creek. There are nearly 500 pupils attending these schools already established, and in most cases the attendance is only limited by want of room.

University of Deseret.

The first educational institution organized in the Territory was the Uni-

versity of Deseret, which was incorporated October 4, 1859. Until 1869, however, the school had but a nominal existence, and for two years thereafter it was conducted only as a commercial college. On March 8, 1869, Dr. J. R. Park was made principal of the institution, which has remained under his efficient management ever since. Dr. Park has perhaps done more for the cause of popular education than any other man in Utah, and at a time, too, when he was surrounded by the most extreme and discouraging difficulties.

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Under his able direction, the University became at once a useful and prominent institution, and constant efforts on the part of Dr. Park have added greatly to its efficiency.

Three departments have been established, the Preparatory, Normal and Academic. In the Preparatory department, the usual common branches are taught. The Normal department has been arranged for the accommodation of such students as expect to make teaching a profession. Tuition in this department is paid out of the money appropriated by the Territorial Legislature for that purpose.

In the Academic department eight special or optional courses have been arranged, and on the completion of any one of them the student is entitled to a certificate of graduation. On passing through the entire course which embraces mathematics, history, physical and political science, English language and literature, chemistry, Latin and Greek, the student is graduated with the degree of Bachelor of Science.

Owing to the financial inability of the great majority of the students to remain long enough to complete a course, few certificates of graduation have been issued, but though this is to be regretted, it is gratifying to note that the institution is so well conducted and the instruction so thorough and systematic that those who have attended, even for a short time, have made the most rapid and satisfactory progress. The Deseret University is fitted up with all the facilities and apparatus necessary for the conducting of first-class institution, and within a few years it will, doubtless, take rank with the leading schools of the country.

The number of students enrolled for the first term of the last school year was 97, and for the corresponding term of the present year is 112; for the second term of last year the enrollment was 112, and for the same term of this year it reached 135, showing a steady increase in the attendance.

1874
Salt Lake City, Utah.—A leavening process has commenced among the Mormons that is opening a wide and unexpected door of usefulness to the Church. Let much prayer arise that suitable men may be obtained to enter this special work.

LOGAN CITY, Utah.

In a few days it will be six months since we preached our first sermon and opened our school in this place. Now we have an organized church of eleven members, a Sabbath-school of thirty-five regular scholars, besides several Mormons who dare not give us their names, a day-school of thirty pupils, and we have preached to hundreds of the people who have come in, it may be from curiosity, to hear the truth. With all these encouragements our landlord, who is a Mormon, is threatened with expulsion from the church (?) by the Mormon priesthood if he allows us to remain in our present quarters. This would not be a discouragement if we could get another place, for we are occupying his furniture wareroom for our chapel and school-room, furnished with temporary seats and desks, and we have the almost unendurable annoyance of half a dozen workmen or more over our heads making wooden chairs and other furniture. Yet to be turned out of even these quarters now, without a prospect of any other, and the priesthood on the war-path, would be a misfortune, and retard our encouraging prospects. There appears to be a disposition to persecute us, for in addition to a public warning to all to keep away from our meetings, an edict has been issued from their saintly body that no one must sell us a lot upon which to build. They say:—"These sectarian churches and schools must be put down. We came out from Babylon and we cannot have these Babylonish schools and churches to come in and corrupt us." We have, however, no fears of procuring a lot if we have the means with which to buy, for the love of money is the *tap-root* of this Mormon evil. But where can we get the money to buy the ground and build a house? But a few dollars will do it. Will not some of our Eastern friends, and the friends of the Lord's work, build us a chapel so that our work may not stop? If we must depend much longer on local favor I am afraid we will be compelled to retreat. God forbid it. It cannot be that he has opened here a field containing thousands of perishing souls within the hundreds of miles around us, to be abandoned for the need of a few hundred dollars. No. We believe He will raise up some faithful servant to be a co-laborer with us in this work, and make the best of all investments—a loan to the Lord. Hasten it, Lord, in thine own time.

CALVIN M. PARKS.

CHURCH WORK IN THE TERRITORIES.

THE FIRST PRESBYTERIAN CHURCH IN UTAH.

We have had occasion several times to notice the excellent and encouraging work being done by the *first* Presbyterian congregation ever organized in Utah, which, under the pastoral charge of Rev. Edward E. Bayliss, has been engaged in building a church in Corrinne. It is with great pleasure we are able to lay before our readers the following communication, which reports the completion and dedication service of the church. It is with still greater pleasure that we call attention to the report made by Mr. Bayliss, in which he acknowledges the receipt of several donations "in nearly every instance, from readers of THE INTERIOR." We are gratified to know that our little assistance has been able to accomplish so much for this enterprise, and hope that some other "reader of THE INTERIOR" will respond to the appeal made at the close of the letter. This new church must have seats—who will help to furnish one?

Such communications as this and the one that follows, reveal a chapter in the history of our Church too little studied by those who have every church convenience and comfort in our large cities, and we hope all such will take time to read and ponder the facts contained in them: Our correspondent, writing from Corrinne, Utah, under date of *November 26*, says:

Last Sabbath, the 20th ult., the *first* church of our order in the Territory of Utah, was formally and appropriately dedicated to the worship of Almighty God. Providence favored us with one of those beautiful, clear, and bracing days, peculiar to this section of our country—a day in which all nature seemed to unanimously join in paying homage to the Sun of Righteousness. A large and respectable audience gathered to participate in the service of prayer and praise. Our able, indefatigable, and warm-hearted Superintendent of Missions, Rev. Sheldon Jackson—a name engraven on the hearts of the friends of Home Evangelization—preached the sermon from *Mark xiv. 4*:

"Why was this waste?"

Suffice it to say, *it was good to be there.*

The Rev. John Brown, of Elko, Nevada, pastor of our next-door-neighbor church—only two hundred and sixty miles distant—took part in the exercises.

The pastor, Rev. Edward E. Bayliss, read the historical statement, setting forth the following facts:

The Presbytery of *Missouri River*, in session at Sioux City, Iowa, April 29th, 1869, deeply impressed with the need of some one to explore and procure supplies for their outlying and frontier fields of labor, appointed, in connection with the Presbyteries of *Des Moines* and *Fort Dodge*, Rev. Sheldon Jackson, as Superintendent of their Missions in Central and Western Iowa, Nebraska, Dakota, Montana, Wyoming, Colorado and Utah. This appointment was confirmed July 1, by the Board of Domestic Missions. Vigorous means were taken for the immediate occupation of the most important points. Early in June, securing the services of Rev. Melancthon Hughs for three months, Mr. Jackson sent him at once to Corrinne, where he arrived on June 11, and held the first Presbyterian service on the following Sabbath, June 13.

About the 1st of April, 1870, Mr. Jackson secured the services of Rev. Edward E. Bayliss, who commenced public services at Corrinne, April 10th, from that date until July 14th, occupying the Episcopal building, a rough, unplastered adobe structure. On July 14th, the church was regularly organized by Revs. Sheldon Jackson and Edward E. Bayliss, with ten members. The ruling Elder elected for one year, was G. A. Bruce. Seven members have since been added, two on profession, and five on certificate. About the middle of August a lot was purchased, and arrangements made for the immediate erection of a church building, which has resulted in the completion of the present edifice—a neat commodious building 36x60, with a spire 75 ft. high. It is a structure which reflects credit on our denomination; being not only quite an addition to our city, but also the neatest, largest, and (in proportion to its size) cheapest church building in the territory.

The church has been aided by liberal donations from friends at a distance, in response to appeals made through our papers, our contributors, in *nearly every instance*, being readers of THE INTERIOR. They are as follows:

From Rev. G. T. Mott, Flemington, N. J., for pulpit.....	\$150.00
" Edward Dalton, Watseka, Ill.....	5 00
" Mrs. Mary A. Newel, Bucyrus, Ohio.....	5 00
" " H. C. Brewster, Omaha, Neb.....	5 00
" A reformed church in Sullivan County, N. Y.....	5 00
" A. W. R. Lancaster, Pa.....	5 00
" Ezra L. Whipple, Nankin, Michigan.....	5 00
" Hudson City Presbyterian Church.....	15 00
" Hon. J. W. Edwards, Marquette, Michigan.....	100 00
" "A boy who wants to be a missionary," Springfield, Ill.....	10 00
" Central Church, Joliet, Ill., through Church Erection Committee.....	76 00
From Mrs. E. L. Packford, Rochelle, Ill., a Bible. Infant class, Fourth Presbyterian Church, Syracuse, N. Y., a pulpit Bible, with the following inscription: Though the grandest river in the world; the	

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Rocky Mountains, and over half the width of a continent separate us from our infant friends in Syracuse, it is delightful to reflect that Christian love is broader than plains, and grander than mountains; that little children are suffered to come with mission offerings, and evangelists in Utah are upborne by the prayers of the pure in heart.

We also gratefully acknowledge the promised presentation of a triple-plated silver communion set from Rev. Sheldon Jackson, and his estimable lady. As also the receipt, through brother Jackson, of fifty two copies of the *Church Psalmist* from the Board of Publication.

Other promises have been made; but, after taking into consideration all that we have been led to expect, there is still a deficiency of about \$1,200. We are without organ and seats. As the building progressed, all our available funds were disbursed, so that we are obliged to defer the services until we can get funds in hand to furnish. The citizens have contributed \$1,543, the utmost of their ability.

We now appeal to the lovers of Christ's cause; to the friends and supporters of evangelical work, and to all who would wish to see this Territory filled with law-abiding, peace-loving citizens of America, to enable us to enter our house of worship without unnecessary delay; a house which, as this is the natural gate to Montana and Idaho, will serve as a beacon-light to those Territories as well as the whole of Mormondom.

Who will send us an organ to enable us to sing, with more heart, the songs of Zion, in a strange land?

The estimated cost of the seats is \$12.00 each, and it requires forty-nine to furnish the building. Now, how many of our Sabbath schools or private members will send us the price of a pew?

We could get along without carpet, or cocoa-nut matting for the aisles, but it would be the means of attracting outsiders to a greater extent if we had it, and fifty yards of either would supply our need.

We have a bell promised to be forthcoming as soon as we can state that the building is paid for.

This church and community return their sincere thanks to our Eastern benefactors for the liberal aid vouchsafed in the time of our need, and pray that the Lord of the harvest will reward them a hundred-fold.

The happy result of our movement has called forth our heartfelt gratitude to the Great Head of the Church, who has aided us in all our efforts, until we have secured a neat, commodious house of our own, wherein we can worship God (*as soon we get seats*) in our own manner, without let or hindrance. When we consider all the obstacles which have been overcome, and the short time in which all has been accomplished, and contrast the present structure with the rough accommodations which we had at the beginning, we cannot but recognize the assistance of a Higher Power aiding and directing the energies of the people in this matter. This gives us renewed

courage to press forward to the accomplishment of the great work still before us, firmly relying upon the assistance of Him who rules the destinies of worlds, yet condescends to direct the designs of individuals.

Alta, Utah.—Rev. J. P. Schell, after fifteen months of successful mission work at this point, returns to the "States" for the winter. During this time Mr. Schell has been the only Protestant minister in Little Cottonwood Canon. As some of the tangible results of his work, are an organized church, a Sabbath-school and a comfortable church building. The entire community part with him with deep regret. Our readers will remember him as the author of several stirring missionary articles. 1874

Bingham City, Utah.—Rev. Albert B. Marshall, of the last class at Princeton, has been secured to take charge of Bingham and Alta. He will proceed to his field about the 1st of October.

Salt Lake City, Utah.—The desire and prayer of many hearts are being answered in the erection and completion of a Presbyterian Church in the capital of Mormondom. The dedication will take place on Sabbath, the 11th of October. Rev. W. A. Scott, D. D., LL. D., of San Francisco, has been invited to preach the sermon.

The third anniversary of the commencement of Rev. Josiah Welch's labors will be a gala day for Presbyterians at Salt Lake.

SALT LAKE CITY, Sept. 2, '74.

Dear Rocky Mountain Presbyterian:

We hope to dedicate our new church on the 11th day of October. We shall be happy to see any of your readers, both clerical and lay, who can arrange to spend that day with us. Their presence will encourage us, and we think they will find it "good to be there." We hope to give your readers some facts and incidents concerning our work and church after dedication.

Yours fraternally,

JOSIAH WELCH.

A CHAMPION LIAR.

Grandmother, a few days ago, delighted her gaping readers with another "wonderful manifestation." She calls it "a case unparalleled," and it fully justifies her boastful declaration that if all the miraculous doings of Mormon elders were printed in a book, they would compose a record "which would eclipse anything contained in the sacred writings of Mosaic and Christian dispensations combined." And that this astonishing record may be made, elders in distant parts (for these Latter-day miracles cannot be performed at home) are solicited by the home authorities to send to Zion the biggest yarns their inventive powers will enable them to concoct. "Modern miracle" is in demand, and by a natural law, supply is always found to meet a demand. Thus the biggest liar will carry away the palm.

Elder Llewellyn Harris is the man entitled to this honor. "Several accounts," says our *Grandmother*, "slightly varying in their details, having become current with regard to the manifestation of God's power in the healing of several hundred Zuni Indians, under the hands of Elder Llewellyn Harris, President Taylor directed Elder Orson Pratt, the Church historian, to obtain direct from Elder Harris, the facts in the case." The gasconading Welshman readily divined what was wanted of him, and he sent back a yarn that drives our *Grandmother* into ecstasies. He dates his letter from Panguitch, and proceeds to spin a long yarn about traveling with Bro. Thayne and others as far as Woodruff, on the Little Colorado. Here the holy men parted company, and the wonder-working elder (Harris) traveled alone to the Zuni village, distant one hundred miles from Woodruff, arriving there Jan. 20th last. There he found a bad condition of things. Small-pox was in

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nearly every house, and the Indian chief (Captain Lochee) with whom he put up, had three children sick with that fell disease. Early the first night after the elder's arrival, ("I had been asleep two or three hours," he says,) he was awakened by the cries of the family in which were intermingled the voices of some neighbors who had come in. He arose and found that one of the little sufferers, a girl of twelve years, was dying. "I saw she was gasping for breath," the elder says; "I felt like administering to her then, but the Spirit of the Lord prompted me to wait a little longer." He did wait until the child had done gasping, and her breath seemed to have ceased. "Then the Spirit of the Lord moved upon me very strong (inspired grammar) to administer to her, which I did; she revived and slept well the remainder of the night." The other children were also administered to by the man of God, and their sufferings were relieved.

This miracle flew through the village like wild fire, and the next day the elder was called upon to visit twenty-five families, where the small-pox was present. This pious labor he performed, and administered to all the sick presented to him. And for four days he kept up this work, administering to the sick of ten to twenty families daily. "And the power of the Lord was made manifest to such a degree," says this truthful James, "that nearly all I administered to recovered."

But it is not to be supposed that this chosen servant of God had the field all to himself. There was a Presbyterian clergyman in the village, who became jealous of the superior powers of his rival in the gospel, and he prevailed upon half a dozen lewd fellows of the baser sort to give out among the redskins that this Mormon elder was healing by the power of the devil.

A few months later, on Brother Harris' return to Zuni, he found this clergyman nearly dead with consumption. The elder does not say that he was magnanimous enough to administer to him. A Zuni medicine man also took offense at being beaten at his own trade, and he was prompted to speak ill of the elder. He died during Llewellyn's absence. There was also a Navajo Indian who opposed the Lord through His servant, and this dusky Philistine was killed by his own people as a judgment.

Business increased on our faithful elder's hands, until it overwhelmed him like an avalanche. But let this miracle-worker tell his own story:

One morning about 8 o'clock, he says, one of the Zuni women came for me to go and visit the sick; she took me to a house which had a large room in it, about twenty by forty feet. When I entered the room I found they had gathered the sick from all parts of the village, till they had filled the house. The stench that arose and the horrible sight that met my eyes is beyond description. They had a Spaniard there who understood the Zuni language for an interpreter, who told me they wanted me to administer to all those who were sick in the room. I being the only elder in the village, it seemed to be a great task to administer to so many, and I called on the Lord to strengthen me. I commenced, and as fast as I administered to them they were removed, but other sick ones were continually being brought in. It was late in the afternoon before I could perceive that they began to diminish in numbers. When I had administered to the last one and went out, the sun had set and it was getting dark. The Spaniard who had stayed there all day asked me if I knew how many I had prayed for, I told him that I did not keep count, he said he had and that it was 406. The next morning my arms were so sore that I could hardly move them.

"We have never seen or heard of so great numbers being administered to by one man in a single day," is the exclamation of our *Grand-mother*, which shows that the maw of this conscienceless old creature is surfeited with such a "whopper;" "We do not think it has a parallel,"

the old girl adds, "either among the ancient or modern records of the power of faith." Which is a hint for elders in distant parts in future, when called upon to do some stout fibbing, to draw the long bow with discretion so as not to overshoot the mark.

Two days after thus astonishing the natives, Bro. Llewellyn started for some settlement in the Savoia valley. There he was taken down with fever, (and no one to lay hands on him,) which detained the elder three weeks. Then he visited the Mexican settlements on the Rio Grande, and spent four months preaching to the people in New Mexico. This mission performed, he returned to Zuni, and was informed by the most reliable men of the tribe that all the small-pox sufferers to whom he had administered had recovered, except five or six with whom the Presbyterian minister had first tampered. These died, of course. Four or five others whom the Medicine man had operated upon with incantations were also proof against the holy spirit. "This is a true statement," says the devout Llewellyn, "of the manner in which the power of God was made manifest among the Zunis, and also the judgments of God which followed some of those who opposed it." Why is not this shining light called to the Quorum of Twelve? He beats the whole *caboodle* in marvelous achievement.

Shakspeare tells us of just such another gasconading Welshman, Owen Glendower, who was a worthy peer to this zealous Churchman. His very birth was a prodigy.

At my nativity
The front of heaven was full of fiery shapes,
Of burning cressets; and at my birth
The frame and huge foundation of the earth
Shaked like a coward.

This astonishing genius could call spirits from the vasty deep, and teach common mortals to command the devil. But there were no Latter-day Saints in those times, to be

gulled by such idle yarns, and the satirical Hotspur bade him "tell truth, and shame the devil." This advice would be equally nseful to the Welshman who writes from Panguitch.

HOW THE MORMONS MUST BE TREATED.

The *Rocky Mountain Presbyterian*, published in Denver, suggests a way "how the Mormons must be treated." The writer deprecates the use of force, but would deal with them by law. "The United States Government," he says, "should see that the law against polygamy is enforced." But in its present shape the law cannot be enforced. This statute defines the bigamous marriage as the offense, and not the subsequent cohabitation. The secret doings in the Endowment house cannot be unveiled, and Mormon witnesses when summoned before the Grand Jury or placed upon the stand, perjure themselves as a duty they owe to God. To enforce the law against polygamy, it must be amended, so as to render cohabitation a continuous offense, and the living of two persons together in adultery—the conjugal tie with a legal wife or husband being undissolved—should be held as proof of marriage. Or a better plan would be the passage of a law by Congress requiring all marriages to be registered by a civil officer, this register list to be open to public inspection, and a penalty imposed upon any clergyman, Mormon priest or civil magistrate, who fails to comply with the law. This would let light into the present impenetrable Endowment house, and furnish record evidence to convict those who at present escape behind the veil of secrecy.

The *Presbyterian* writer further suggests that "Congress repeal the law allowing women to vote in Utah." The reason he assigns for this suggestion is sound enough. He says:

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It is the women who legalize polygamy in Utah. The women vote, in solid phalanxes, for Mormonism and polygamy. They are the tools of the men and the designing church officials. This may seem strange to the East, but it is the truth. The power of Mormonism to-day is the votes of Mormon women. Every female, from twenty-one years of age, is allowed to vote. The polygamous women and daughters flood the polls, and sweep everything before them. The surest way to reform Mormonism is to repeal the law allowing woman suffrage in this Territory.

All of which is true as Gospel. A large number of the brethren having grown heartily sick of the rapacity to which they are subject, and the tyranny practiced upon them, desire a change in the local management of affairs and stay away from the polls. Thus the women constitute the strength of the Mormon priesthood, and roll up their majorities with slavish and unintelligent votes. A large proportion of these woman suffragists cannot read English, and are densely ignorant of our republican institutions, and they vote the ballots put in their hands as a religious duty. But a clause in any bill before Congress to disfranchise these devout sisters would excite opposition and would be expunged by amendment. We are willing to let properly qualified women vote, and have them stand upon the same ground as male citizens. If the payment of taxes is a qualification to the suffrage, let the rule apply to men and women alike. If men of alien birth are required to become naturalized, impose the same duty upon alien born women, except the legal wife of a native born or naturalized citizen—who acquires the *status* of her husband. We ask nothing proscriptive, because such kind of legislation is repugnant to human rights, and because the cause of right will triumph in Utah if we only have fair play. A fair election law which will give equal representation to all classes is all we ask of Congress, and if this will not serve to Americanize Zion, there must be something wrong in the plan of nature.

NOTES FROM UTAH.

SALT LAKE CITY, April 10, 1878.

For fear our Eastern friends may think that the advance-guard of Presbyterians in this Territory has been trampled under foot and blotted out by the hosts of Mormonism, I rise to say that we not only still live, but are marching on. As one proof of this, I refer to the meeting of the Presbytery of Utah, held in this city recently. Two years ago it required no little strategy to secure a quorum of three, and the business was transacted at a single sitting to allow the odd member to catch the next train. But at the meeting held here on the 19th and 20th of March there was an attendance of nine ministers and one elder. A vast amount of business was transacted at the four sittings—business which will have an important bearing upon the future welfare of this prospectively powerful State.

PRESBYTERIAN FORCE IN UTAH.

By the 1st of September it is expected that the Presbyterian force here will be increased by two ministers in the north and two in the south, and six additional teachers. The other denominations are doing their principal work in this city, although the Methodists occupy three, and the Episcopalians two stations outside. But they are doing a grand work in this city. For church and school purposes the Episcopalians have invested here about \$85,000, and they have a very fine school of about 400 scholars. The Methodists have invested about \$60,000, and have a flourishing school of about a hundred pupils.

But the brunt of the battle, in this Territory as a whole, is falling upon the Presbyterians. They now occupy nine stations outside of this city—more than all the other denominations together, and in the various schools under their charge more than 600 children are receiving instruction—550 of whom are from Mormon families.

WHY EDUCATION IS NECESSARY.

Among the laborers on the ground here there is the greatest unanimity of opinion that the basis on which the regeneration of society in Utah is to be carried on successfully is an *educational* one. And this for two reasons:

1. There is no free school system in this Territory. And the best Mormon schools—the ward schools in this city—are simply a caricature upon the very term education, as carried on in civilized States.

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The old country "destrict" schools in New York and Pennsylvania, seventy-five years ago, would be High schools in comparison with these abortions.

THE MORMONS AND THE TURKS.

2. Whatever educational policy there is, is under Mormon control. A recent edict of the Mormon President forbids the employment of Gentile teachers in any of these schools. Hence the educational department of the missionary work here is not only wise, but absolutely essential. Practically, the Mormons are as thoroughly heathen as the Turks. Indeed, Mormonism is a kind of second edition, and not a revised one either, of the Mohammedan system, as illustrated by the Turks. It preserves intact the harems, the proscriptions, the mutilations, the gross theological corporalism, the high-towering conceit, and the social, mental, and moral degradation so characteristic of the Mohammedan system.

The Mormon and the Turk are about equally pious. They are both very prompt and profuse in prayer and profanity. I must say, however, that the Turks are a little behind in one respect; they have not yet learned to *open and close their public balls and their Mountain Meadow Massacres with prayer*. Under the instructions of that great prophet, Brigham Young, and his associate teachers, the good Mormon has always been very loth to cut a Gentile's throat, or riddle him with a shot-gun from an ambuscade, without opening and closing the exercises with prayer. Until the Mormons were put under constraint by the outside civilization connected with railroads and telegraphs, a Protestant would have been just as safe among the Turks as among the Mormons. Of course, there are many honest, worthy and hospitable people among the Mormons, as I suppose there are among the Turks. But these good qualities are developed in spite of their religion, and contrary to the teachings of their highest church officials. For these reasons and others the most efficient means of overthrowing this system of mental darkness and moral corruption is by letting in the light of Protestant education.

In Brigham Young, Mormonism reached the height of its power. There is no other man living who can inspire the people with such fear and abject obedience as that modern Caligula. The efforts since his death to maintain the old organization and push the people into polygamy are evidently the efforts of despair, rather than hope. The whole church is honey-combed with apostasy, and being "cut off" from the church

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has lost its terror, since it no longer means starvation and general disgrace.

The Mormons are quiet and orderly, not because that is their natural inclination, as the history of the past thirty-five years would contradict, but because they are now under immediate control of the general government and the outside world. If Congress would give this Territory a little decent legislation the beginning of the end would be near. But so long as a polygamist, who hurls defiance at the national statutes by having six wives, is allowed to sit undisturbed in Congress, to aid in making laws for the country, it would seem necessary to infuse into the mind of the average Congressman a little sympathy with common decency before justice can be expected from that quarter. On account of overlooking its compact organization, and the dispersion of missionaries in all parts of the world to bring in recruits, the power of Mormonism is greatly underestimated by Eastern people.

GIBSON.

HOME MISSIONS. AMONG THE MORMONS.

We can understand what missionary life among the Mormons is from the following extract from the *Christian Statesman*.

"The Rev. S. L. Gillespie is a Presbyterian missionary at Brigham City, a place of about three thousand inhabitants, eighteen miles north-west of Ogden. It has the reputation of being the best organized Mormon town in Utah, being entirely free from Gentiles and apostates. By the aid of the Home Mission Board property was purchased there, and Mr. Gillespie was sent to take charge of the field. He had previously been located at Corinne, a place under Gentile control, six miles farther west. No sooner did Mr. Gillespie go over to take charge of the Presbyterian property than Mormon vindictiveness began to manifest itself.

"One of the Mormons who assisted in moving his goods was cut off from the church, and the other barely saved himself by obsequious confessions of wrong-doing, and a promise not to allow any more Gentiles to employ his services for a similar purpose. Then the priestly edict was issued forbidding any grocer, butcher, shoemaker or general trader to sell any thing to this Christian missionary. And so for several months he had to go to Corinne, six miles distant, to obtain all his supplies for his household.

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"Then they proceeded to shut off the water which irrigated his garden; to tear down the fence around the lot where his cow was kept, and to overturn the out-houses. Finding that none of these things disturbed the missionary's equanimity, with the barbarism of Indians they then began to stone his house at night, not only breaking out all the glass, but endangering life. This was done three times in one week. Then the Mormons sent their special police to stand at the door on the Sabbath to intimidate those who went to the Sabbath-school and church services. These persecutions were kept up until they were published in the *Daily Tribune*. But the miserable cowards could not stand the exposure of their deeds, and for the most part abruptly desisted."

January 15, 1880.

Joseph Cook's Monday Lectures.

THE NEW BIRTH.

PRELUDE—DISLOYAL MORMONISM.

Bluebeard asks for a seat in the Senate. He stands with one hand locking the door of his chamber of horrors, and with the other he knocks for admission to the supreme legislative assembly of the foremost Christian republic of all time. He has stood in this attitude for twenty-three years, and is becoming importunate.

How large is the territory over which the Mormon Bluebeard exercises sway? Here is a superb iron relief map of the United States kindly loaned to me from among their wonders of illustrative apparatus, by the New England School Furnishing Company (A. R. Beal, Manager, 31 Franklin Street, Boston). Its sections are divisible, and I take up Utah in one hand and Vermont in the other, and place the latter on the former. It is literally true, as you notice, that Vermont can be hidden away in one of the valleys of Utah, and be no larger than a babe in a bed of full size. Utah has 84,476 square miles of territory; Vermont only 9,612. This territory under your laws sends to Congress a polygamous delegate, who sits down at the side of your representatives on equal terms.

We are poorly perceptive in the East of the capacities of the region called the Basin States. Take up Idaho or Arizona, or Nevada, regions into which Mormonism is extending its political power, and observe how small Massachusetts is, placed anywhere on these gigantic stretches of the mining districts and the pastures between the Rocky Mountains and the Sierra Nevadas [illustrating]. Here is Prof. Brewer's map of the forests of the Union [referring to Walker's Statistical Atlas of the United States, open on the platform], and I beg you to notice that a thickly-wooded region occupies great portions of Idaho, Montana and Wyoming. Colorado has a large extent of forests, not as dense as those of Oregon, and Wisconsin, and Maine, but still, as this map shows, about equal in density to the woods that cover Ohio and Indiana. Utah, as you notice, has more forests than Nebraska. I beg you to study Prof. Heyden's fascinating map of Colorado, a piece of the finest geographical

work ever done in America, or anywhere in the world [referring to the new government map of Colorado open on the platform] You will find in it at a glance proof that Colorado and Utah are not deserts. We think of the Basin States as if they were a dry land where no man is, and in which no great multitude of human beings can ever find a home. This spotted race of yellow to the map of Colorado represents a stretch of sage brush. When irrigated, that land is tropically fertile. This other shade of yellow represents good pasture land. Here grows the strangely nutritious buffalo grass, which amazed me by its sweetness when I plucked tufts of it near Cheyenne. On the rivers where the color deepens, you have good agricultural land. But notice the large stretch of forests along the skirts of the mountains. The different colors of green show the pines, the cedars, and the quaking aspens. If you look at the other indications on this map, you will find whole tiers of counties underlaid with coal and these mountain ranges thickly sifted in all their rifts with iron, and silver, and gold. The same is true of Nevada and Utah. The silver mines of Utah have yielded \$40,000,000 worth of ore in the last ten years. A Salt Lake City daily newspaper publishes five columns of mining news. The American Bluebeard rules over the American Potosi.

Put your ear, then, on the Wasatch hills; listen to the subterranean conspiracies in politics at Washington; fasten your attention on the throbbing of the heart of Christian America, and summarize, if you can, this whole Mormon case in a series of propositions, one flowing from the other.

1. The present anti-polygamy laws of the United States do not make polygamy an offense in all cases, but only polygamy which is not yet three years old. The statute of limitations bars prosecutions for polygamy after three years from the date of the ceremony of the polygamous marriage.

- 2 Weak and toothless as this law is, it remained a dead letter on the national statute books, until the decision of the Supreme Court in the Reynolds case proved it to be constitutional.

5. It has been proved by the confessions of apostate Mormons and by the experience of Federal Courts in Utah that the oaths taken in the Mormon Endowment Houses are considered by Mormons to be of paramount authority over any oaths taken before a Gentile Court under State or national law.

The new Endowment House in process of erection on the Temple area in Salt Lake City is surpassed by not more than two or three buildings on this continent in cost and magnificence. It has narrow windows and walls of granite nine feet thick. It looks like the Bastille or Cologne Cathedral without its towers. It may in fifty years become serviceable as a State House for a loyal legislature, but whoever sees it will not be likely to conclude that Mormonism is to vanish in an hour.

8. Were it not for the presence of Federal troops in Utah, today these penalties, including the death of apostates by what is called Blood Atonement,—that is, the shedding of the blood of an apostate to save his soul,—would be executed by the priesthood as they were executed in the bloody years of the supremacy of Brigham Young.

9. It is evident from the experience of the Federal Courts in Utah, that the laws against polygamy need amendment in three respects:

- (1) Polygamy should be made a continuous offense, existing as long as the parties live together as man and wife.

- (2) The statute of limitations should not begin to run until the parties cease to live together.

- (3) Living together as man and wife and recognizing each other as such, should be sufficient to warrant conviction. No ceremony should be required to be proved.

10. But Mormonism, as based on the Endowment House oaths, has two tap-roots,—polygamy and priestly despotism, the latter supported by the tithing system, the police system of spies, and the power of life and death.

11. Under a State constitution prohibiting polygamy, the second of these chief roots would still exist, and it would exist even if there were passed an amendment to the national constitution prohibiting polygamy.

14. Gentile mining, smelting, railroad and agricultural operations under a Mormon Governor and Legislature would be taxed so as to become unprofitable. Gentile schools and churches would be so discriminated against by the State law that they would cease to exist.

If Utah were admitted as a State with the theocratic power of her priesthood unbroken, Mormonism would yet live on that second taproot.

17. Effective legislation against Mormonism must cut both its tap roots, and, therefore, the legislation needed should strike both at polygamy and at the disloyal hierarchy supported by the tithing system and the disloyal oaths of the Endowment Houses

18. President Hayes proposes to Congress the disfranchisement of Mormons for violating the national laws against polygamy, and also disfranchisement for aiding and abetting those who violate these laws. The President recommends the establishment by Congress of a Board of Registration, consisting of the Governor of the Territory and the judges of the District Courts, or persons who should be appointed by them. The duty of this Board would be to pass upon the qualifications of every person who desired to vote in any election or to exercise any of the rights or privileges of citizens.

20. President Hayes' plan strikes at the tithing system as well as at polygamy. It is calculated to divide against each other the Mormon church by bringing the radical and conservative parties into open antagonism, and is therefore admirably adapted to break up the power of the disloyal hierarchy.

21. This plan has the vehement approval of Federal Judges in Utah; and without its execution, their opinion is that the Gentile population there under a State government would have no adequate protection in respect to life, property and education. The Mormon population of Utah is now estimated at 150,000 by the Mormons themselves, and the Gentile at only 10,000 or 12,000.

22. It is not likely that a Congress which allows a seat to a leprous polygamist will legislate on the Mormon question as the case requires; and, therefore the duty of the press and pulpit and independent platform is to arouse public sentiment and bring it up to the height of demanding the practical measures recommended by the Federal Judges in Utah and by the National Executive. [Applause.]

Over the gate of Brigham Young's grounds in Salt Lake City, there is a rude representation of an eagle, striking its talons into a bee-hive. This is an excellent symbol of Mormonism,—rapacity preying on industry! I have much sympathy with the bee-hive; none at all with the eagle. I pity the Mormon people; and because I foresee for the Basin region a great future, I wish the talons of the voracious hierarchy to be taken swiftly out of the honey gathered in Utah by the energy of these peasants, brought over from Europe. But the symbol above the gate is not complete. You must wind around that humming straw hive some emblem of the Mormon, secret, deadly police. Let a viper with poisonous fangs coil around the hive, and take his directions from the eagle above him, and your symbol is more perfect than it was; and yet it is not complete. You must add the bird of the night, the owl, which often lives, it is said, in the same hole with the rattlesnake. This winged creature will represent the subtlest misleading element in Mormonism,—priestly fanaticism, the solemn pretense of possessing individual access to God's secrets, personal inspiration, the idea that God speaks through the prophet, the revelator and seer at the head of the Mormon hierarchy. There is one other bird that must be added, and the symbol will be complete—the strutting barn-yard fowl, emblem of polygamy. The Latter Day Swindle arranges human beings as if they were poultry. It gives women, not a home, but a harem and a coop.

You think that by holding the blazing lantern of Christian schools before the eyes of these birds, you can frighten them away; but are you sure you are to have the opportunity to hold

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the lantern there after Utah comes into the Union? I have defended the cause of Colorado College. I wish to-day to lift up my voice, feeble as it is, in support of all enterprises for Christian schools in Utah. But there are great and indispensable preliminaries to the success of these institutions. Once admit Utah to the Union, even with polygamy prohibited by the State and the National Constitution, and let a Mormon hierarchy, with a tithing system and the power of life and death, manage affairs under State rights, and these schools for which you are paying money will be starved to death and taxed out of existence. These are the opinions of Federal judges in Salt Lake City. These views accord with letters from Utah hardly dry from the hands that spread the ink upon the paper, and which I might read here. These are the secret, solemn convictions of those who have studied the great problem on the spot. It is for us here, on the Atlantic seaboard, to join hands with the oppressed populations of the Basin States, and so arouse the patriotic and Christian sentiment of the whole land, that any political party which bargains with that group of birds and with that viper, shall be crushed under the heel of public execration. [Applause.]

A REMARKABLE GATHERING.

I was permitted, as a reporter, to attend in Salt Lake City, November 16th, one of the most remarkable meetings ever held on this or any other continent. A mass meeting of women called for the express purpose of defending polygamy before an enlightened Christian world. The meeting was held in the Mormon Theatre, which was packed from pit to dome with some two thousand women. Just think of it! Two thousand women met in solemn council to speechify, counsel, and resolve—what for? For this, and nothing more—that they might have the “blessed privilege of having the smallest fraction of a small man for a husband.” The thing seems so ridiculously absurd that at first we are disposed to laugh at the thought. But there is a sad, deep meaning in it all. These women seemed fearfully in earnest. There was no excitement, no enthusiasm, but persistent determination. The president of the meeting said, in her opening speech, that she regarded polygamy as essential, not only to women’s salvation, but to her happiness. Another, seventy years of age, thanked God that she was in polygamy, and she pitied her poor sisters of the outside world who did not enjoy this great blessing. Another defied any power in heaven or on earth to rob them of this blessing, and if any power should endeavor to do so, it would be “diamond cut diamond.” In their resolutions they besought the outside world to let them go on and enjoy their religion in peace and in quietness. For three hours the meeting was ad-

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dressed by some eight or ten speakers, all speaking earnestly in defence of polygamy as one of God's greatest blessings to fallen man. Christian women of America! the gauntlet has been thrown down before you by the Mormon women of Utah. They boldly proclaim their purpose, not only to continue in polygamy, and thus break the laws of God and man, but to carry this "great blessing" to all mankind. It is for you to say whether they shall succeed. The non-Mormon women of Utah have sent forth an earnest appeal to you, in behalf of all that is sacred in the true home, to use your influence to crush this monstrosity. If, as the voice of one person, you say, through your petitions sent immediately to Congress, "This evil must be stayed," the work will be done, for no political power can withstand the united influence of the Christian women of America.

OUR WORK IN UTAH.

A correspondent of the *Pittsburgh Advocate* laments the want of a pastor of a high order in the Methodist church in Salt Lake City, and adds:

"The other denominations have such men. McNeice, of the Presbyterians, is an orator and a scholar, and would grace any pulpit in Pittsburgh. Barrows, of the Congregationalists, is a young man, a thinker and a worker. The Episcopalians have Bishop Tuttle and two or three ministers, all first-class men. Methodism, with the finest church of all of them, has no pastor whatever. All the other churches have schools growing and healthy. Yesterday sixteen young ladies, belonging to the Presbyterian Church, most of them from Pennsylvania, and all cultured women, arrived here, and to-day struck out for the different portions of the Territory to go to work. The same church dedicated a few days since a splendid building for educational purposes. Students are charged a small tuition, but none are sent away as long as there is a vacant seat. Presbyterianism has an educational force at work in this Territory numbering thirty in all."

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SERMON AT THE PRESBYTERIAN CHURCH.

Rev. Sheldon Jackson, D.D., of Denver, Colorado, who has charge of Presbyterian mission work in the Rocky mountain States and Territories, preached for Dr. Lindsley last Sunday morning, on "Utah." He said:

One of the rising questions of the day, that is assuming national and ecclesiastical importance is the Mormon problem.

These people are mainly found in the valleys of the Wasatch mountains. Their settlements extend from Idaho to Arizona.

While nominally under United States laws, they are practically governed by the church hierarchy. Their system is an absolute despotism.

Commencing with John Taylor, President of the Council, they made a gradation of offices down through apostles, patriarchs, seventies, high priests, elders, teachers and deacons that embrace nearly every adult man in the church. So that it becomes the interest of every man to work for the building up their cause in order to increase his own importance.

The telegraph lines of Utah are owned by the Mormon church. From John Taylor's office the lines extend to the bishop's office in each village.

The church seeks to control the commercial interests of the country by its Zion's Co-operative Mercantile Association, which is a system of stores and shops, controlled by the church.

To increase the power and control of the church over the individual is the "order of Enoch," which deeds and conveys all property to the head of the church, as trustee in trust, or a holding all property in common.

Their religion is a polytheism—and their gods rulers over separate worlds.

They represent Jehovah or Jesus Christ as men with bodily parts, passions, wives and children.

While claiming to hold to the Bible as a Divine revelation, and using in their churches and homes the ordinary Bible of the American Bible Society, they also believe in continued revelations. They hold that they are now receiving revelations which are equally binding with the Scriptures. This creates great difficulty in Evangelical work among them. Permitting late and pretended revelations to shake their faith in Bible revelations when they at length lose faith in the later revelations, there is nothing to fall back on but infidelity.

Another prominent doctrine is Baptism for the Dead—that living saints can be baptised for those who have died without a knowledge of the Mormon religion. This is made ridiculous when one of the Apostles informed me that he had recently been baptised for Washington, Lincoln, Grant and John Calvin.

Another doctrine is Blood-Atonement. That if a Mormon is in danger of apostatizing it becomes not only the privilege but the duty of his friends to kill him before he apostatizes, in order to save his soul.

A parent learning that his children were running away to attend a Presbyterian Mission School, after admonishing them as to the great danger to their souls, finally clinched his admonitions with the threat that if they would persist in going to that school he would be compelled to cut their throats.

While blood atonement is not as openly and freely practiced as formerly, there is no reason to believe that its bloody teachings are not still enforced on occasion.

One of the foundation doctrines and that which gives their system its chief notoriety is polygamy.

In order to make woman the willing slaves to their lusts, they appealed to her religious nature, and teach her 1st, That marriage is essential to her salvation, and 2d, That her exaltation in the next world, will depend upon the number of wives her husband has in this world and the number of children they bear him.

It is not uncommon for a man to number a mother and daughters among his wives, or two or more sisters, or even his own sister. The system leads to many abuses, great misery and degradation.

The fact that many of them can advocate it, and two of their number plead before Congress for its continuance is of itself a sign of the deep degradation reached.

For the solution of this question there is but little hope from Congress.

On the other hand, there is great fear that in the evenly balanced condition of the great parties in Congress, there is danger that Utah will be admitted as a State.

Two Senators and a Representative are a great temptation.

Admitted as a State, Utah can legalize polygamy.

Some careful observers of the times and deep thinkers see the foul system only eradicated by a costly bloody civil war in the future.

A more peaceful and efficient solution is in Christian mission schools. The purer gospel of Jesus Christ can leaven that foul mass and regenerate Utah.

The Presbyterian Church has actively entered upon the work. During the past three or four years, 11 schools have been established, 16 lady teachers appointed, and 900 Mormon children gathered in.

As it is peculiarly woman's work for woman, the Christian women are called upon to organize woman's home missionary societies, to raise funds and send out more lady teachers to Utah, Alaska, New Mexico, and the Indian tribes of the country.

LETTER FROM UTAH.

EDITORS OCCIDENT: Since arriving in Salt Lake City I have been much interested, pleased and pained at the state of affairs in this beautiful country. Messrs Moody and Sankey's meetings are producing a most salutary effect. A counter element is at work bitterly, but God is blessing, awakening and saving, notwithstanding the efforts which are made, by so called saintly Prophets, to weave closer around this benighted people the superstitions, ignorance and sedition with which they poison their hearts and minds.

Strict isolation is taught and practiced by priest and people. By this mode of procedure, it was and is supposed the ungodly Gentiles would soon "freeze out." But an unexpected element has sprung up all over the Territory, in the way of Mission schools by different denominations of Christians, taught by Christian men and women, who heroically face the fiery furnace of Mormon intolerance seven times heated, confident that God is with them to shield them from harm. Amongst other denomina-

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tions our church has awakened to a sense of her duty in looking after the interest of this, one of the hardest Missionary fields. This to the Mormon was the most horrible of all. But God has smiled upon our effort. In a short space

of time we have established twenty-one Mission schools, and have thirty-one Missionary teachers in the Territory, besides ten Ministers of the Gospel and eight organized churches. Three more teachers are soon expected. We trust they will be such as will be fully adapted to the work in Utah, where their constant labor in training the youth is so much needed. They will no doubt be hated and reproached by men who claim to be inspired leaders of God's elect. Our board has been fortunate in the selection and sending out such ministers as McNeice, Parks, Gillespie, Knowles, Day, Leonard, Millar, Martin, Court and others, for greater difficulties could not be experienced in Missionary labors on the plains of India, or in Indian wickypus, than these men have to encounter in the valleys of Utah, where there is a population of one hundred and forty-five thousand souls. May God assist, sustain and bless.

B. McCULLOCH.

SALT LAKE CITY, Nov. 5, 1880.

LETTER FROM UTAH.

EDITORS OCCIDENT: Please change my address to White Rocks, Utah, send the Occident there instead of sending it to Elko, Nevada.

I left Elko on the 30th ult. for my new appointment on the Uinta, (pronounced you-inta) Reservation in Utah, where the Indian tribe of the same name will have my time and attention for their welfare for some time to come.

On arriving at Salt Lake City, I met Major Critchlow waiting for me as an escort over the mountains, and also Miss Ayer, his sister-in-law, who is going to

teach. The Major is an elder in our church, and is Indian agent; and Miss Ayer is an accomplished pious Presbyterian lady. The employees are all men of character and sterling worth, so I anticipate a pleasant field of operation.

I also found at Salt Lake Messrs. Moody and Sanky, who were induced to stop here over Sabbath nearly two weeks ago, and who were then on their way to San Francisco, but such is the interest taken in their meetings, that they have been prevailed upon to continue. The church where the meetings are held will seat about twelve hundred people, and yet some evenings, I understand, eight or nine hundred have to leave, not being able to obtain even standing room inside the door.

I also found at Salt Lake, Professor Coyner, who is accomplishing a most magnificent work in his Institute, having at present about 180 pupils enrolled, and whose accommodations are needing constant enlargement. Mr. McVeigh in our church here is a worker. His labors have been blessed, in the temporal and spiritual improvement of his church and congregation. To God be all the praise!

R. McCULLOCH.

SALT LAKE, Nov. 2, 1880.

1873 UTAH. 1873
Salt Lake.—Rev. Josiah Welch, the worthy and laborious pastor of our faithful little flock in this center of Mormondom, is in the East engaged in the work of raising funds for the erection of a church. During his absence the churches at Salt Lake and Corinne are supplied by Rev. Sheldon Jackson. The call for a Presbyterian Church at Salt Lake is urgent. It should be substantial in appearance by way of holding its own with the prevailing style of public buildings there, and it should be completed without a debt. Mormonism will disintegrate and perish all the sooner and safer by the building up of gospel institutions in its very midst. We trust that the effort which has been warmly indorsed by leading pastors, will prove successful, and that speedily.

REV. GEORGE W. GALLAGHER, OGDEN, UTAH.

The fountain of Mormonism was Joseph Smith. The character of the prophet is well known. The neighbors of the Smith family, when the Smiths lived in Palmyra, Manchester and Fayette, New York, testify to the loose, immoral habits of the Smiths, and especially of Joseph Smith, Jr. To the testimony of the neighbors is added the testimony of Mr. Hale, Joseph Smith's father-in-law. Brigham Young, himself, said: "The prophet was of mean birth, and that he was wild, intemperate, even dishonest and tricky, is nothing against his religion. I care not if he gamble, lie, swear and run horses every day; for I embrace no man in my faith."

But the character of Joseph Smith has a great deal to do with Joseph Smith's religion; for that character either establishes or impeaches his credibility as a witness to the truth. This man, admitted by friends and opponents to have been of loose and immoral habits, is the one whom, as is claimed,

THE PURE AND HOLY GOD

chooses as the medium of a new and wondrous revelation. Joseph claims to have had two revelations from God, in 1843, the Book of Mormon and the revelation on celestial marriage. That the Book of Mormon is a fraud can be proved in two ways: by the internal evidence and by the external evidence.

Mormonism, like all systems of error, is based on a fallacy. Given belief in direct revelation from God, and all the errors and superstition and imposture of Mormonism are true. By direct revelation from God, Joseph Smith and Brigham Young sanctioned murder and assassination, made polygamy a divine ordinance, degraded woman to the level of a beast, destroyed the sweet joys of home. It is utter folly to show the absurdity of the doctrine of belief in this so-called direct revelation from God.

From this doctrine of direct revelation from God, has sprung all the other doctrines of Mormonism, the chief of which

I will mention: The Mormons believe—and I simply formulate what I find in Parley P. Pratt's "Key to Theology"—that matter is eternal, that God and spirits after death are refined matter with bodily parts and passions like men. The Godhead is composed of various beings, Elohim being first, Jehovah second, Adam third, Jesus Christ fourth, and Joseph Smith, the God of this generation, fifth. These beings have wives and children in the spirit world. All are polygamists, and all are propagating spirits *ad finitum*. Souls pre-exist in the spirit world, and to be regenerated must be brought to earth for tabernacles of flesh through natural birth. Hence women should be married. Sin is of two kinds, pardonable and unpardonable.

THE UNPARDONABLE SINS

are apostacy from the Mormon faith, adultery on the part of a woman, the murder of a latter-day Saint, and the revealment of the Endowment House secrets. These sins are unpardonable, unless the person who commits them is willing to have his or her blood shed in atonement for them. In other words, if he will allow "a committee" to kill him for his unpardonable sins, his soul will be saved.

Under the influence of this American Thuggism, hundreds of human beings were slaughtered. Baptism is of two kinds, for the remission of sins and for the dead. Baptism for the dead is a very curious doctrine. It consists in some benevolent Mormon being baptized for some dead friend or Gentile, and in this way the Gentile is saved and made a good Mormon. Through this potent, vivifying process of baptism for the dead, Washington, Webster, Clay and all the great ones of earth have become Mormons. As you read of these state-

ments, mingled feelings of amusement, disgust and pity fill your breast, and well they may, for such is Mormonism.

THE EVERLASTING PRIESTHOOD.

I now turn to the second division of my subject. Mormons do not worship the true God, they worship the Mormon priesthood. Mormons do not think for themselves, the priesthood thinks for them. Mormons do not obey God's word, they obey the counsel of the priesthood. Mormons do not interpret God's word for themselves, the priesthood interprets for them. I will briefly show the links of a chain that is coiled around the feet, the limbs, the body, the arms, the neck, the mouth, the ears, and the eyes of every man, woman and child in the Mormon Church of Utah. The first link is the First President. This officer is seer, revelator of God, prophet of the Church, trustee-in-trust of the Church of Jesus Christ of Latter-day Saints, and supreme Pontiff on earth. By him men are saved or lost forever.

The second link is the quorum of the twelve, of whom the president of the Church is one. These men have the supreme direction of ecclesiastical affairs, and preside over foreign missions. The president of seventies is the third link. The head working body of male Mormons is divided into seventy quorums, each seventy has a president, and these presidents collectively known as the seventy are a general board of missions for propagating the faith over whom the president of seventy rules. The patriarch is the fourth link, whose duty it is to sell blessings written out and signed by him for \$2 each. But blessed is the man who saves his investment. The High Council is a fifth link, composed of fifteen men chosen from the high priests whose duty is to sit as a court of appeals.

There are two explanations of the at-

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tachments of women to Mormonism; one is their ignorance. The women come from the peasantry of Europe and the uneducated classes of America. The second and true explanation is that the women are deluded by the peculiar teachings of Mormonism. Women consent to their husbands entering polygamy because they cannot help it. The revelation on celestial marriage reads that after a woman has been instructed in this order of marriage she must consent or destruction is her doom. Women "must consent." This clause explains first wives' consent to polygamy. There is not a happy woman in polygamy. Envy, jealousy and heartache sum up woman's polygamous life.

I will just give one illustration of woman's lot in Utah. Last March a young woman arrived in Ogden from the Isle of Guernsey. With other Mormon emigrants she embarked at Liverpool for Utah. Before leaving Liverpool the girl, without knowing the purport of the document, signed a paper in which she promised that after arriving in Utah, if she did not have the money to pay for her traveling expenses within a specified time, she would become the polygamous wife of any man who should hold this chattel mortgage on her body. With tears streaming down her cheeks the girl told her story to a lady who is in the house at this moment. This lady told the girl that if she would renounce Mormonism and come to the Gentiles for protection, the Gentiles would pay her traveling expenses; and, said the lady, "I will raise the money for you before Monday noon." It was then Saturday afternoon. The girl was comforted and promised to leave Mormonism. But at 4 o'clock, on Monday morning, a wagon drove up to the house in which the girl was working, and the girl disappeared. Where she went to I know not, but I suppose to the den of that polygamist to

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whom she was sold. This case illustrates well what polygamists will do to enslave woman, gratify lust, and defy the laws of the land. This case occurred near my house on Young St., near Fifth, and under the American flag.

HOW SHALL MORMONISM BE TREATED?

There are various theories in the East as to how Mormonism should be treated. When I was in Fort Wayne, a large party thought the best way to treat the Mormon problem was to "give the Mormons cold lead for breakfast, dinner and tea." Another party in the East are in favor, as they term it, of "cleaning the Mormons out." But I don't believe, nor do any of the people of our land believe, in a shotgun policy. There are forces more potent than weapons of war. Those forces are education and industrial development. I believe the mother of Mormonism is ignorance, and when we can remove ignorance the life-blood of Mormonism is gone; for it is a well-known fact that the Mormons came from the peasantry of Europe and the uneducated of America. Through education and intercourse with the world, I believe the Mormon problem will be solved; yet, I also believe that law means law. We should enforce the laws against polygamy. I have three remedies to suggest to deal with perjury, which was so common in the Reynolds case and is common in every trial of polygamists.

First—I would convict polygamists by common law, evidence of consort and acknowledgment. The fact that a man lives with and acknowledges his polygamous wives should be sufficient evidence, rather than the ceremony performed amid oaths and the disgusting scenes of the Endowment House.

Second—I would make polygamy a continuous offence. As it is now, nothing can be done with a polygamist unless he is tried within three years of the marriage ceremonies; but I would have

every fresh renewal of the polygamous relation a fresh crime.

Third—I would prohibit all Mormons from the jury in the trial of polygamous cases. No Mormon who takes an oath to avenge the death of Joseph and Hiram Smith, and to defy the laws of the land, is capable of sitting on a jury in the trial of polygamous cases.

And, to enforce these laws, I would have men in Federal offices like that officer whose locks turned from nut brown to silvery white in his attempts to administer justice. I refer to him who was the patriot, the christian gentleman, the learned jurist and the just judge, James B. McKean. With such men in office and with the flood-tide of civilization and progress sweeping in, polygamy, burdensome tithing, and an infallible priesthood would be forever swept away, and Utah would be free.

A Disgrace to Latter Day Civilization.

A gentleman who was in attendance upon the Presbytery of Colorado at Cheyenne, last Wednesday, furnishes THE TRIBUNE with the following report of the address of the Rev. J. M. Coyner, delivered before that body:
Mr. Moderator and Brethren.

I appreciate the courtesy extended to me by your body, and while time and circumstances will not permit me to make an extended address, I will cheerfully occupy a few moments in considering a few facts that have come under my observation during my few years residence in Utah. As is known to the most of you, I am not a minister of the Gospel in the usual acceptance of the term. Yet under the general command, "go forth and preach my Gospel," I have been endeavoring for three years, as a Christian teacher, to be a missionary for Christ in Utah. I shall not attempt a statement of the work done by our church in Utah. I have placed on the Clerk's desk copies of a pamphlet containing an outline of that work from its organization, from which the members of Presbytery can obtain such information as they desire.

But, Mr. Moderator, I do wish to speak in regard to one of the greatest religious and social monstrosities that has ever cursed humanity.

I speak advisedly when I say that in my judgment Mormonism is politically, socially and morally, one of the most fearful systems of error that is on the face of the earth. I am not pugilistic in my nature. I would live in harmony with all mankind; and I respect the opinions of others as I wish them to regard my own. In this spirit I came to Utah four

years ago, and organized the Salt Lake Collegiate Institute, intending quietly, as a Christian teacher, to turn the rising generation in the way of correct thought and right living, and I had no thought of entering upon a contest with the Mormon priesthood, either by the press or upon the rostrum, and if the Mormon church had been content to contaminate Utah only with her system of error, I should not have departed from my original purpose. But when I realized that it is the settled purpose of the Mormon priesthood to control, not only all the territory that surrounds Utah, but finally to spread all over the United States, I felt it was my duty to use my influence to prevent such a result.

It has been but a few days since I witnessed a trial in Salt Lake City, in which a member of the Mormon priesthood was the defendant in a case of polygamy. Some of the high officials were placed on the witness stand after having taken a solemn oath to tell the whole truth, and I then witnessed such evidence of perjury on the part of those who profess to speak as the spirit of inspiration directs as caused me to blush for the name of truth and religion. I afterwards asked of a Mormon how such morality could be explained.

The reply was, "The church teaches that it is not a sin to testify falsely when her interests are in jeopardy. Abraham did this when he denied his wife in Egypt, and he was blessed by God."

Yes, members of the Colorado Presbytery, you have on your western borders a system of religious fanaticism that in its moral character is so corrupt that a man may commit all the crimes in the calendar, and yet, if he is faithful to the Mormon priesthood, he is at death seen at the right hand of his Divine Maker.

It is supposed by many that Mormonism is dying out, but the fact is that it is stronger today in all the elements of future growth than ever.

Brigham Young's death removed a leader selfish in his nature and tyrannical in the administration of his power, but it placed in his stead twelve shrewd, cunning men, men who know how to manipulate the affairs of life to the advantage of the church, men who will wield the political power that Utah will possess when she becomes a State, and men who know how to collect money for the future use of the church, and who know how to bind the cords the tighter around those already in the toils.

The Mormon church is a union of church and State. Her whole polity politically, religiously and socially is in direct opposition to that of our government, and therefore there is an irrevocable conflict between the Mormon Hierarchy and Christian Republicanism. One or the other must go to the wall. They openly defy the government, and go on violating the law with impunity.

And, brethren, it would be well for you to remember that this subject is becoming a practical one for the people of Colorado as well as for those of us who live in Utah. Already the Mormon columns have settled in your State; others are coming. From three to five hundred missionaries of the Mormon church are scattered all over the States, the countries of Europe and the isles of the sea, gathering up all they can catch in this manner. The emigration has already commenced pouring in. They expect more this year than for any previous one. These emigrants are sent out to all the surrounding Territories. It is high time that we as a people awaken to our danger.

I am no sensationalist, but I warn you in

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common with my countrymen at large that there is rising on your Western horizon a cloud that is destined, unless something is done soon to scatter it, to pour upon the nation such a flood as will sweep away all those sacred institutions of marriage, faith and trust, that now form the bulwark of Christian society and a free commonwealth. The Mormon hierarchy are united. The aim is one. The purpose is one and to carry out that purpose she has a perfect organization that appeals to the baser passions of humanity, and that is backed up by a tithing, etc., of over one million dollars.

I could say much in regard to the specific forms of immorality connected with the theory and practice of the Mormon religion, but I have already presumed too much on your time.

SUCCESSFUL MISSIONARY WORK

A correspondent at Manti, whose letter we published yesterday, mentioned the arrival in that city of the Utah Presbytery, who are prosecuting the missionary work of the Presbyterian Church in this Territory. There were thirteen in the company, consisting of preachers and lady teachers, and the object of the visit was to look over the field of work in Southern Utah, see what has been accomplished, and devise plans for the extension of their useful labors. Four years ago the Presbyterians had hardly established a foothold in Zion. Their Church building in Salt Lake was just completed, and they had beside a small house of worship in Corinne. Their working force was two clergymen, but they had neither schools nor teachers. From this small beginning, the results are extremely satisfactory. They have now eight organized Churches, ten ministers, eleven schools and sixteen teachers; and, a circumstance which is indicative of future growth and success, these missionary agents have won the confidence and esteem of the Mormon people.

At Manti, the party mentioned by our correspondent tarried a day, and were hospitably entertained by the Saints. They held two services, in the afternoon and evening, both of which were well attended, the latter being densely crowded. The Manti school is attended by 135 scholars,

and is under the charge of Mrs. Joseph McMillan, wife of the missionary, who enjoys the reputation of being "a born teacher." She is certainly a teacher of very superior merit, and the success which attends her labors is evidence of her fitness for her vocation. The school is held in a hall over a Gentile store, which, although commodious, is not well adapted for educational uses. At Monroe, sixty-five miles further south, another school of forty-five scholars is taught by Miss Sanford, who was thoroughly trained for her work in Iowa.

At Mt. Pleasant there is a church and school building combined, erected at a cost of \$3,000. Mrs. Wilcox and Miss Sowles are the teachers; 75 scholars are in attendance. The school at Ephraim is taught by Miss Fishback, formerly of Illinois, and has 25 scholars. A log hut is used for the school building, and it has capacity for no more than the above number. At Payson there is a school of 35 scholars, presided over by Miss Wheeler, from Logansport, Indiana. Rev. Mr. Leonard has a school at Springville, attended by 30 children. At Pleasant Grove, Mr. Henry Bird has 25 pupils. At American Fork there is an organized church, Rev. George R. Bird, pastor, but no school. One will be started there, however, next September. The schools at Manti, Monroe, Ephraim and Mt. Pleasant are under the control of Rev. D. J. McMillan, to whom the credit is principally due of building up this important missionary work. He encountered bitter opposition from the local priesthood and the prejudice and intolerance of the people; and one time the deceased prophet Brigham took a car load of apostles and other church dignitaries to drive the obnoxious Outsider out of Zion. Two days were devoted to this Christian work, each one of these divinely illuminated ruffians trying to excel the others in detraction and abuse. But the people of

San Pete knew the worth of the abused missionary, and when their masters had departed, the Saints in Mt. Pleasant in public meeting endorsed him as worthy of their confidence. His many friends in Salt Lake know the young clergyman's sterling worth as a man and his unaffected piety as a Christian. Beside these qualities he is fearless, discreet, diligent, sound in judgment and a successful administrator. He has possessed his soul in patience through a trying ordeal, and now the reward of his patience and self-sacrificing labors is coming home to him in a rich harvest.

The schools at Payson and Springville are under the control of Rev. Mr. Leonard, who is also winning his way with the people, and is regarded as the right man in the right place.

Such a gratifying success encourages our local presbytery to renewed exertions. We understand that they are taking measures to secure by the 1st of December next the erection of a church and school building in each of the following named places: Malade, Logan, Ogden, Springville and Manti. For Springville and Ephraim the money is already secured, and the buildings in those places will be ready for use by Sept 1st. And the best part of the business is that the Saints raise their proportion of the money needed. This is not consistent with Mormon doctrine, and is in utter disregard of the teachings of their priests. But they urgently want good schools, and on the promise of Mr. McMillan to supply them, devout Saints pool in with Outsiders, regarding the education of their children as of more value than Latter-day seclusion. In Ephraim \$600 has been raised, and in some of the other places, fair-sized sums have been subscribed.

We cannot withhold a word of comment upon this very gratifying showing. At the stake conference held in the theatre a month or two

ago, Brigham Young dwelt with great emphasis upon the danger to the morals of the young of their attending Gentile schools. For himself, he would rather see his numerous offspring in the grave,

Press'd with a load of monumental clay,
than have their souls go down to perdition through the false doctrines imbibed in mission schools. Then the son of his father gave himself unreservedly away. These schools are made attractive, he said, money to support them is sent from the outside, and the best pedagogic talent is employed. This explains the whole thing. At these mission schools, whether Presbyterian, Episcopalian, Catholic, or what not, useful instruction is imparted and by the most approved methods. Teachers trained in the best schools in the East are employed, and where the parents cannot pay tuition fees, the children are taught for nothing. But the Mormon priesthood instinctively dread the spread of intelligence, and forbid the employment of non-Mormon teachers in their schools. As a consequence education is not made attractive, and the children who attend their schools soon weary of their studies. This accounts for the secure hold which our Presbyterian friends have gained in San Pete county, and the active sympathy they win from the defrauded Saints. Let the other Christian denominations follow suit, and in a few years the spread of intelligence will be so universal in Zion, that imposture and superstition will have no ground to stand upon. As Lord Brougham used to say, "the school-master is abroad," and in the locality we are speaking of, he is raising a lively stir.

Salt Lake City, Utah.—The Presbyterian Church is much encouraged by the addition of six members. With large congregations and a flourishing Sabbath-school, it only needs a suitable church building to make it a power in that Mormon community.

1874 1874

UTAH PRESBYTERY.

Proceedings of the Body at the City of Manti.

EDS. TRIBUNE: Last Friday, at the close of the day, three wagon loads of men and women drove into this town from the north, being representatives of the mission work of the Presbyterian church in this Territory. These men and women came from Malad City, Logan, Ogden, Salt Lake City, American Fork, Springville, Payson, Mt. Pleasant and Ephraim to attend the meeting of the Utah Presbytery, which convened in the Presbyterian Hall, in this place, March 14, at 7:30 p. m. There are eight ministers and one elder attending the Presbytery, besides seven lady missionary teachers who we regard as corresponding members. The sessions will close to-day (Monday). In the afternoon we go to Mt. Pleasant, where we hold, in the evening, a mass meeting in the interest of Sabbath schools.

The sessions of the Presbytery have been exceedingly interesting and the reports from all parts of the field very encouraging. The hall has been crowded at our evening meetings, and the people seem to be much interested in what is so entirely new to them.

The next regular meeting of the Presbytery is appointed to be held in Salt Lake City next fall. The delegates to the General Assembly to be held in Saratoga, N. Y., March 16th, are Rev. D. J. McMillan and Prof. J. M. Coyner.

SAN PETE.

MANTI, Utah, March 17, 1879.

THE ladies of the Home Mission Society of the Presbytery of Cincinnati met on Tuesday, the 7th inst., at the First Presbyterian Church. The meeting was called to order and the Scriptures read by the President, Mrs. Pyle. Rev. Mr. Fullerton, of Walnut Hills, led in prayer.

After singing, Rev. D. J. McMillan, of Mt. Pleasant, Utah, addressed us. It is impossible to give an adequate idea of the absorbed attention of the audience during the quite too brief time allotted to him to tell of the great work in which he is so successful. As so many said, every lady who is a true patriot ought to hear him. The monstrous doctrine of Mormonism originated in this country, in the mind of Joe Smith's mother, a bad woman with a vivid imagination. The speaker said: It

is quite fitting that women should be now the best agents in carrying the gospel to that great degraded mass of people, occupying the heart of our country, and fast becoming a cancer in our body politic.

The Mormons have gradually increased their colonies until they virtually control the political power of two States and six

Territories. Not one of the men representing those sections in Congress dares say one word against Mormonism. Any Mormon Bishop can make an ordinary Gentile believe they are worshipers of the true God. On the contrary, those who work among them know the people are taught that the first god was Adam. Every male Mormon becomes a god at his death, holding the same rank after death that he held while living.

Every woman must be secretly sealed to some man. At the time of sealing he gives her a name known to those two alone. When the woman dies the husband resurrects her after his death, if he so wills; otherwise she must lie in the grave. Abominable as this doctrine seems, it is their most effectual weapon for holding women in bondage.

Their doctrine of atonement is also fearful, and has been the cause of the death of *at least six hundred murdered persons*. The first night after Mr. McMillan's arrival at Mt. Pleasant in 1875, he went quietly into their tabernacle. The bishop told his audience a Gentile had come into that section. He did not know whether he had horns and claws, but he was an old foggy, at least one hundred years behind the times. The man was bowed over, wore a stovepipe hat, gloves, etc., and carried a gold-headed cane. The dress he knew would be peculiarly obnoxious to his hearers. The next morning this same bishop went to Mr. McM. and told him he was greatly pleased with the prospect of having an educated man come among them, adding his desire to have him preach for them the next night. Mr. M. preached, but because he would not promise to become a Mormon at the close of the sermon, the bishop denounced him and urged his people to avoid him. In spite of the bishop, the men begged so hard that he would remain and teach their children, he finally consented. These people pledged a fourth of all they had to support him, although they were very poor. This section was occupied by the "Order of Enoch." The first Enoch founded a big city located where the Gulf of Mexico now is. The entire city was taken into the clouds, when the water rushed in to fill the vacated place. Our rainbow marks the event. The bishop controls all the property of every one belonging to the order, and no man can buy so much as a hat unless the bishop grants permission. They

number 2,100 souls. After a time this bishop ceased to persecute Mr. M., and sent to his school 16 of his 37 children.

Our lady teachers have already accomplished great good among the Mormons.

They have free access to the homes. At first influential Mormons were indifferent to the coming of these missionary ladies, because, holding women in such low esteem, they did not think the work would amount to anything. Now they hate the woman coming with the Bible. If the work continues thus to prosper, woman is more to be feared than any power the U. S. can wield. Mr. McM. acknowledged his indebtedness to a persevering sewing machine agent who, being successful in business, opened many doors to Mr. McM. by speaking favorably of him. At the close of this address, thus imperfectly given from my memory, a few minutes were devoted to business.

Mrs. Pyle announced that at the October meeting action would be taken on the recommendation of the Executive Committee to change the constitution so as to allow auxiliary societies to send a delegate to the Convention meetings in place of the President. She read an interesting letter from a young boy of Glendale, telling of the success of a boys' band lately organized there.

Prof. Coyner's address, which followed, was quite similar to the one given at the Seventh Presbyterian Church the preceding Sabbath evening, which was reported in the *Herald* of the 8th inst. It was amusing to hear Prof. C.'s recipe telling of the twenty parts composing Mormonism and how it is mixed; eight parts is diabolism and the remaining parts are animalism, Mohammedism, Thuggism, Jesuitism and Arnoldism.

L. A.

SQUARE ON THE RECORD.

Rev. Mr. McNiece Goes For the Great Latter-day Fraud.

We find the following report of a lecture delivered in Fort Wayne, Indiana, by Rev. Mr. McNiece of Salt Lake, in the Fort Wayne *Sentinel* of June 24th:

The large auditorium of the First Presbyterian Church was crowded to its utmost capacity last evening by an audience gathered to listen to a lecture upon "Mormonism," by the Rev. R. G. McNiece, formerly editor of the *Gazette* and now pastor of the Presbyterian Church in Salt Lake City. The preliminary services were conducted by the Revs. Winton and McFarland.

Mr. McNiece stated in opening that he would try to convey to his hearers a little information concerning Mormon-

ism, its nature, tendencies and resources, which he had gathered in a year's careful study and observation. He referred to the vast territorial area of Utah, which is as large as all the New England States, with New Jersey and Delaware added, and would contain seven States such as Massachusetts, and have as much Territory left as is contained in the great State of Indiana. The resources of Utah are almost boundless. She is rich in minerals—coal, lead, iron, gypsum, salt, etc. Her soil is remarkably fertile and yield cereals, fruits and vegetables in profusion. Her climate is salubrious and healthful, and in every respect she has been favored with nature's blessings. The population is now about 120,000, of which 100,000 are Mormons. The Mormon religion is a conglomeration of numerous isms, and is so many-sided that no one can understand it without careful study and observation. It derives its priesthood from Judaism, its polygamy from Mohammedanism, its government from Jesuitism, and its general polity from the devil. The speaker described the thoroughness and perfection of the Mormon organization. The chief ruler can, through a succession of priests of eight grades or classes, reach every Mormon in the Territory, and know exactly how he views any subject, what he is doing and saying, etc. The rule is tyrannical and arbitrary, and every member of the church is governed with an iron hand.

The institution of polygamy was dwelt upon at some length and all its debasing and disgusting features. Despite all pretensions that have been made to the contrary, Mr. McNiece considers polygamy the keystone of the Mormon arch, and gave several illustrations of its utter depravity and wickedness. Brigham Young he denounced as one of the wickedest men who ever lived; a compound of cunning, tyranny and cruelty, who would match any of the Roman emperors at every point. The system of government established by him was tyrannical, compact and powerful. Its power consists in several features. It appeals forcibly to a large class of men who would not practice the vices which characterize it, unless they could offer some excuse to a weak conscience for so doing. It is strong in the sinews of war. The titling system yields it a revenue of \$445,000 a year. It is constantly being reinforced by emigrants gathered by the missionaries who are sent to the East and to Europe for that purpose. It is misunderstood by the people at large, and its degrading influences are not properly estimated. Every distinguished man from the States who visits Salt Lake is royally welcomed and hospit-

ably entertained by the Mormon leaders. He leaves the Territory after a brief but pleasant visit, satisfied that he understands Mormonism, and gives to the public a rose colored account of the situation. Such an account was recently published in one of the leading Presbyterian journals of the country, and the Protestants of Utah had been very indignant thereat.

Mr. McNiece gave a graphic picture of the state of bondage in which the Mormon women are held, and which is so degrading that many of them even defend the system under which they are so badly treated. In most instances they do this because, having once embraced Mormonism, they are unable to leave it and wipe out the disgrace of the step they have taken.

The speaker showed the evil effects this heathen system has. It produces immorality, infidelity and superstition, and is the worst combination of piety and profanity the world has ever seen. The Mormons refer with respect to the scriptures, and speak of the Bible, the Book of Mormon, the Saviour, Joe Smith and Brigham Young all in one breath.

Mr. McNiece said that a vast change had been effected in Utah within the past five or six years by the Protestants. He described the religious and educational work which is being accomplished by the several Protestant congregations of the Territory. The heathen religion was being weakened, and within ten or fifteen years at least would be conquered. The work was a great and noble one, and Mr. McNiece thanked the Lord that he had become engaged in it. He pointed out the danger that would follow should Utah become a State before she is Christianized, and concluded by appealing to the congregation at the proper time to render as much help as possible towards the Christian work in Utah.

Mr. McNiece's address was an interesting and eloquent one, and gave to the auditors a new idea of the Mormon religion.

The account above given of it does not pretend to be a faithful abstract, but only a mention of some of the principal facts as stated by the speaker. The lecture was listened to throughout with the closest attention, caused not only by the interesting nature of the subject and the manner of its treatment, but also by the profound respect entertained for the earnestness, sincerity and ability of the speaker.

PRESBYTERIAN. 1874

The First Presbyterian Church in Salt Lake City is to be dedicated Oct. 11.

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OGDEN EDUCATIONAL INSTITUTE.

Opens September 16th, 1878; in the Hall of "Peery & Herrick," Fourth Street, Ogden, Utah.

Principal—Rev. G. W. Gallagher, B. A.

Vice-Principal—Mrs. G. W. Gallagher.

Drawing Teacher—Mrs. G. I. Cole.

COURSE OF STUDY.

PRIMARY DEPARTMENT.

GRADE B.

Oral Instruction ; Spelling ; First Reader : Counting and Writing Numbers to 100 ; Combining Numbers Mentally in the Four Rules to 20 ; Printing on Slates ; General Exercises, consisting of Music, Light Gymnastics, Object Lessons, Elementary Sounds, etc., etc.

GRADE A.

Spelling ; Second Reader ; Punctuation ; Printing on Slates ; Arithmetic, First Lessons ; Combining Numbers in the Four Rules to 100 ; Writing Numbers on Slate to 10,000 ; Oral Instruction in Geography ; General Exercises, etc.

INTERMEDIATE DEPARTMENT.

GRADE C.

Spelling ; Third Reader ; Punctuation ; Definition ; Writing on Slates ; Arithmetic to Division ; Roman Character ; Primary Geography ; General Exercises.

GRADE B.

Spelling ; Intermediate Third Reader ; Primary Geography ; Arithmetic to Fractions ; Penmanship, No. 2 ; Declamation and General Exercises.

GRADE A.

Spelling ; Fourth Reader ; Intermediate Geography ; Arithmetic to Percentage ; Language Lessons ; Penmanship No. 2 ; Composition and Declamation ; General Exercises.

GRAMMAR DEPARTMENT.

GRADE B.

Spelling ; Intermediate Fourth Reader ; Intermediate Geography, finished ; Arithmetic ; Penmanship, No. 3 ; Elementary Grammar ; Composition and Declamation ; General Exercises.

GRADE A.

Fifth Reader ; Arithmetic ; English Grammar ; U. S. History ; Geography ; Penmanship, No. 4 ; Composition ; Declamation and General Exercises.

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FIRST YEAR.

Rhetorical Reading ; Analysis of Language ; English Composition ; Higher Arithmetic ; General History ; Algebra ; Penmanship, No. 5 ; Physical Geography ; Physiology and Latin.

SECOND YEAR.

Rhetoric ; Composition ; Algebra ; Constitution of U. S. ; Study of Words ; Natural Philosophy ; Geology ; Elocution ; Latin and Greek.

THIRD YEAR.

Geometry ; Chemistry ; Astronomy ; Moral Philosophy ; Political Economy ; English Literature ; Critiques ; Elocution ; Latin and Greek.

Daily exercises in Vocal Music and Drawing throughout the course.

Piano Lessons given at Pupils' houses.

GENERAL INFORMATION.

DAILY SESSIONS.

The School opens at 9 A. M., and closes at 2.30 P. M., with half an hour recess at noon for lunch. The Primary Department closes its session at 1 P. M.

EXAMINATIONS.

The Pupils in all the departments are subject to an examination each month in all their studies.

RATES OF TUITION.

The rates of Tuition are payable monthly.

Primary Department.....	\$1 00	per month
Intermediate Department.....	1 25	" "
Grammar Department.....	1 50	" "
Academic Department.....	2 00	" "
Piano—a lesson of forty minutes.....		50 cents

Applications for entering the Institute received by

REV. G. W. GALLAGHER.

FREEMAN PRINT, OGDEN, UTAH.

September 26, 1878.

Schuyler Colfax on Mormonism.

EX-VICE PRESIDENT COLFAX addressed ten thousand people at the Central New York Fair at Syracuse, on the 19th inst., and in the course of his speech handled the polygamists of Utah without gloves. The *Chicago Inter Ocean* contains that part of Mr. Colfax's speech, the most of which we copy below:

"While rejoicing over the glorious progress of our beloved land, none of us can shut our eyes to the fact that it is today the shame and dishonor of our republic that, while it gave the lives of a half million of our bravest and best, with thousands of millions of treasure, that the authority of the nation should be maintained and its laws obeyed throughout the South, yet, in one of our Western Territories, whose officers and legislature are paid out of your taxes, and whose legislation is directly under the authority and control of your Congress, one law of the United States is openly, wantonly, insultingly disobeyed, denounced, and even defied, while the benefits of all the rest of your laws—homestead, postal, naturalization, passports, etc.—is demanded. And more than this; no one can lift his voice

against this law-defying outrage—outrage on the national authority—outrage on morality and decency—outrage on American civilization—without being bespattered with abuse by these wilful evil-doers and their sympathizers and defenders.

"It may surprise many of you—knowing as you do that these Mormon Turks claim polygamy, like the Turks of the old world, as a part of their religion—when I tell you that the Book of Mormon, the foundation on which the Mormon Church is built, and their Book of Doctrines and Covenants, which is the creed and discipline of their church, are both as absolutely prohibitory against polygamy as your national law, which the Mormons so insultingly scout and violate. And in Mr. Bowles's book, "Across the Continent," at page 111, you will find in his report of a discussion with Brigham Young in 1865, when I suggested to him a new revelation to stop it, that he frankly acknowledged that it was *not* part of their *original* religion.

"If you ask me, how then has polygamy become the accepted practice of these people, whose original religious books fulminated their denunciations against it, I answer that it was by a pretended revelation to Joseph Smith, which has been branded as an imposture by his widow,

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his sons, and all his followers among the Mormons; but which the Mormon Church charges that his wife, Emma, burned up, and the copy thereof, on which they depend, was found by them after Smith's death. And upon this miserable humbug of humbugs, the bogus copy of a bogus revelation, your national law is defied, your civilization shamed, and your Republic disgraced, by this barbaric, Asiatic system, dishonoring the land that tolerates it to-day under its flag.

"Our Constitution forbids an established church in this Republic; but in Utah is the established church of our land, whose pretended copy of a pretended revelation, overthrowing its original faith, is allowed to antagonize and nullify the law of the land, whose violation is everywhere else punished as it should be. 'Kent's Commentaries,' which all of your lawyers will tell you is the standard law-authority of our country, declares (vol. 2, page 81) that 'Polygamy may be regarded as exclusively the feature of Asiatic manners and of half-civilized life; and to be incompatible with civilization, refinement and domestic felicity;' and truer words were never written by our great jurist. But, in the very teeth of this, and while Turkish barbarism is being expelled from Europe, the chief institution of Turkey grows, and thrives, and strengthens, and increases, under our American flag, in an American Territory, which is under the authority of American laws, as pronounced by an American Congress, whose officers are sent thither by American administrations, and whose salaries, with those of its legislators, are paid for out of American taxes in our American Treasury. Ought we not to be ashamed of our inaction?

"I cannot take more of your time with these details, except to add that this very summer of 1878, Mr. Cannon, the four-wived delegate in Congress from Utah, publicly declared to the people there, on his return from the last session of Congress, that 'the admission of Utah into the Union as a State was only a question of time,' 'that in the great minds of the nation,' I quote his exact words, 'there was growing up a feeling of the necessity of admission;' and also 'that the Christian world is fast coming to the conclusion that the practice of polygamy is a high social institution.' Is it not full time therefore, that you should be warned publicly of this impending danger? Your indifference to the nullification of your law there, and to their methods for nullifying it, has been regarded, of course, and claimed by them as your tacit approval of their conduct. . . . The 150,000 people in that Territory

cannot for many years be kept out of the Union as a State, and may be admitted some session when you are excited on other questions. And then their two United States Senators will be equally potential in the passage of national laws for the government of your wives and children, as the two senators were for the great State of New York. What is to be done about it must be done now, if ever; when Utah is a State you know you will be powerless about it, thenceforth and forever. Now is the golden hour of opportunity and of power, too. You, the people, can cleanse this Territory if you will, from the degrading, dishonoring, barbaric institution, that defies your national law, mocks at your national authority, and reviles all who dare to lift voices against it. You, the people, are to elect the law-makers of the land this fall. No matter what may be your politics, Republican, Democratic, or Greenbacker, this is a question outside of party, and indeed higher than party. You have only to require of candidates seeking your suffrages, that, when elected, they will promptly rectify the legislation of the past, to the end that your national laws shall be obeyed, or their disobedience punished, exactly as in the other Territories. Let pulpit, and press, and people unite in this demand, and the work is done."—*South Bend, (Ind.) Morning Register.*

Presbyterian Banner.

The Oldest Religious Newspaper.

JAMES ALLISON, ROBT. PATTERSON,
EDITORS AND PROPRIETORS.

PITTSBURGH, WEDNESDAY, NOVEMBER 24, 1880.

FROM MARONI, UTAH.

BY S. A. M'NULLEN.

In a recent number of the BANNER I see a letter from Pleasant Grove, Utah. I claim to be one of the "fourteen." Maroni is one hundred and thirty miles south of Salt Lake City, situated in the valley of the Sanpete. The people subsist by raising wheat, and raise pretty good stock in the line of cattle and sheep. These graze on the luxurious growth of coarse grass which covers the valleys. The hills are covered with sage brush and the mountains almost bare, except stunted pine and cedar. The millennium doctrine is that all the saints on the face of the earth will be gathered to these mountains to inherit these grand temples (five are being

built in different parts of the territory), while the sinners will sleep in the ground for the thousand years. The Mormon women say they believe in polygamy, yet not many of the men in this town have more than one wife.

I heard a leader here speak in this way: "A man or woman may have had a good education and graduated at a high school, yet if they have not a revelation, as the Latter Day Saints have, their instruction is in vain. A boy nine years of age who has a revelation is better suited to give necessary instruction to the people." There is no church building here of any kind. The Latter Day Saints worship in what they call City Hall. It is used for all kinds of meetings, more especially dances.

I am very frequently interviewed in regard to my faith. The Latter Day Saints have so many different notions that sometimes I pretend to be ignorant in order to be instructed. I asked a man one day who was prophesied of in the eleventh chapter of Isaiah. "Why," he says, "don't you know? Joseph Smith." The same man is now home from Michigan, where he went on a mission. He says he was not treated well—that rocks were thrown at him. An interesting young lady (the organist here) is lying very sick, and some of the Elders of the Mormon Church are with her most of the time fasting and praying. Consecrated oil is used for healing the sick. The people here treat me well, invite me to their homes, and are willing to converse about our belief. The worst I have to contend with is their aversion to sending their children to the day school.

I have meeting every Sabbath afternoon. My room is not large, but it is always crowded. Quite a number have never heard of any faith but that of the Latter Day Saints. The people are willing and anxious to hear.

Salt Lake City, Utah.—In the recent act of Congress granting a portion of the United States Military reservation at Salt Lake for cemetery purposes, we notice that an acre is set apart forever to each of the religious denominations organized in the city. 1874 1874

The Presbyterians should take early measures to secure and ornament their lot.

Special Prayer is asked in behalf of Utah.

Here in the heart of our own nation we have a territory consisting in part of beautiful and fertile valleys, and in part of mines of inexhaustible wealth, containing over a hundred thousand inhabitants with the number rapidly increasing, and yet presenting a spectacle, from a moral standpoint, quite as sad as any heathen land on earth. And yet there are grand openings for the gospel and the agencies of civilization. The rich mines are drawing to the Territory large numbers of "Gentiles," i. e., non-Mormons. Through the introduction of the Bible and other agencies, a leaven is at work which is shaking the faith of many Mormons. The better class begin to realize that this is not the kingdom of God, and are ready to listen to the few missionaries that are there proclaiming a pure gospel. The higher culture of the "Eastern" people brought there by railroad impresses the young people, and they begin to utterly refuse to disgrace themselves before the world by entering into polygamy. Especially is there getting to be a great demand for schools. The few schools permitted by the Church and sustained by enormous prices of tuition for the benefit of the priesthood are miserable affairs, and there are thousands of Mormon parents who are sufficiently shaken in their allegiance to the Church to patronize "Gentile" schools if they could be made available.

Schools are being opened in Salt Lake City and Mt. Pleasant. They need assistance, and need it at once. See appeal in another column. The call is for our own country, for a people speaking our own language. We feel that the heart of the Church will respond to the call now made.

The Monthly Concert Collection for May, if devoted to this purpose, would

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establish both schools. Shall it be done? If earnest prayer shall be made that an open door may be given to the Church in Utah, and that both the men and the means shall be provided to enter in and establish churches, schools and reading rooms, the work will show a progress that shall bring joy to our whole land. Who will pray and give?

SPRINGVILLE.

Dedication of a Handsome Little Chapel and School.

EDS. TRIBUNE: I have been wanting to write you a few lines regarding our new chapel, its dedication, and our Christmas and New Year festivities. This is my first opportunity for doing so.

We have a very neat little house 26x50 exterior. It is of brick outside with adobe lining, and has fine sand stone foundation, water-table and window-sills. The walls are twelve feet high; ceiling of front room, sixteen feet high and arched. This front room is 23x32 feet. Separated from this by a partition that may be thrown open by an elevating panel on weights and two common doors, is a room 23x15 feet, designed for the primary department of our school. Entrance to the main room is by a double door in front end of the building. The seats are arranged in two columns with centre and side aisles. The entrance to the back room is by a door in the north side.

The cost of the building, exclusive of furniture is \$2,100, and was dedicated free of debt. Our people think it reflects much credit upon those who did the work, all of which was performed with fidelity and economy. The workmen were Mr. Thomas Sawyer, mason; Messrs. Chase and Brinton, carpenters; Mr. William Liter, plasterer and Mr. Hanson, painter.

On Christmas Eve the Chapel was first opened to the public, when it was crowded by a courteous and appreciative audience who were unanimous in their expressions of delight with the exercises of the evening, which were arranged by our two efficient teachers, Misses Annie Noble and Mattie Voris. Two large Christmas trees, laden with seasonable fruit, sent joy to nearly 100 members of our day and Sunday schools. For this treat we are indebted to generous friends in Wilkesbarre, Pa., and in your own beautiful city.

On Sabbath last at 11 a. m., the house was dedicated to the service of God by Rev. D. J. McMillan, of Mount

Pleasant. His sermon on "The Kingdom of God; its Nature and Progress," was very able and eloquent, and was received with rapt attention.

At 3 p. m. an informal Sunday school meeting was held, a most enjoyable feature of which was a song by Mrs. D. J. McMillan—a rare treat indeed. The day closed with an evening service; the preacher of the morning giving us an exceedingly practical and effective extempore sermon on 23d verse of Jude.

Wednesday morning, with one of our handsome evergreen trees planted upright in the bed of a long sleigh, and accompanied by several pupils of Springville school, we drove over to Payson, where another of our schools is under the faithful charge of Miss Phoebe Wheeler. During the afternoon the tree was transplanted in our school room and soon blossomed and bore a fruitful harvest of sweets and delights for the members and patrons of our schools there.

The exercises of the evening were the result of Miss Wheeler's labors. She was most agreeably assisted in rendering, however, by Misses Noble and Voris and a quartette of their pupils. This entertainment was greeted by a large audience of Payson's best people, both Mormon and Gentile, all of whom were most gentle in deportment and liberal in their praises.

We have great reason to be encouraged in our work, and for gratitude to God and to numerous friends of both Springville and Payson.

GEO. W. LEONARD.
SPRINGVILLE, Utah, Jan. 3, 1880.

CHRISTIAN RECONSTRUCTION OF UTAH.

A Sermon Preached in the Presbyterian Church in Salt Lake City,
March 23d, 1879, by the Pastor,
Rev. R. G. McNiece.

"But it came to pass that when Sanballat heard that we builded the wall, he was wroth and took great indignation, and mocked the Jews. And he spake before his brethren and the army of Samaria, and said, What do these feeble Jews? Will they fortify themselves? Will they sacrifice? Will they make an end in a day? Will they revive the stones out of the heaps of rubbish which are burned? Now, Tobiah, the Ammonite, was by him, and he said, Even that which they build, if a fox go up, he shall even break down their stone wall."

Nehemiah IV. 1 and 3 verses.

History seems to show that no reform, however important and worthy, was ever inaugurated without arousing intense opposition. An it is quite natural that it should. For reform means both revolution and restriction, and hence comes in contact with two powerful classes: First, the unprogressive, moss-covered conservatives, who never learn anything, and who are always sighing for the

good old days of their great-grandfathers; and, secondly, the natural enemies of all truth and righteousness, especially the avaricious enemies, who are anxious to have old abuses undisturbed in order that they may have opportunity to make merchandise of wrong. Such men are opposed to temperance reform because it cuts off their gains from intemperance. They are opposed to genuine civil service reform because it deprives them of the illegitimate spoils of office. They are opposed to religious reform because it strips them of ecclesiastical plunder and priestly power. Reform means, in general, restriction of evil, and hence evil doers are its natural enemies.

Now, it is through the ranks of such compact and powerful opposition that every reformer must hew for himself a pathway. And hence it is that there are few reformers—few John Baptists and Apostle Pauls; few Luthers, Knoxes and Wesleys; few Clarksons and Wilberforces. Because few men possess the well-defined knowledge and appreciation of truth, the self-sacrifice, the unshaken purpose, the splendid moral courage which qualify them for leading truth's forlorn hope into the grim and perilous Thermopylae, ready, if need be, to block the further progress of the countless hosts of sin, and error, and oppression, by piling up their dead bodies in the narrow defile.

The case of Nehemiah was no exception to the rule; that civil and religious reform can be secured only by a persistent and courageous struggle, where success depends on such an enthusiastic love of truth as can be bought neither by money nor power; on such a moral heroism as cannot be daunted by the most overwhelming odds; and on such a faith in God and the righteousness of His government as cannot be shaken by all the allied hosts of darkness and wrong.

And it is precisely because Nehemiah stood almost alone; because he manifested these rare and magnificent qualities of head and heart that he deserves, as he has received, an immortal record. He belonged to a nation whose glory had departed; whose cause was despised by all except a mere handful, as is always the case with the cause of truth at first. But although holding under the King of Persia a most honorable and lucrative position, Nehemiah did not allow himself to forget the land of his fathers, nor the claims of God's truth. The pathetic song of the captives kept ringing in his ears:

O, how the Lord's song shall we sing within a foreign land?
If thee, Jerusalem, I forget, skill part from my right hand.
My tongue to my mouth's roof let cleave, if I do thee forget,
Jerusalem, and thee above my chief joy do not set.

That's the mark of true patriotism—never to be indifferent to, never to despair of, the Republic. That's the mark of genuine loyalty to God, never to forget the claims of His truth, nor doubt its final triumph; never to be indifferent to that undenominational Church which the Apostle tells us Christ purchased with His blood, and never fail to set its welfare and progress "above our chief joy."

And so Nehemiah, genuine patriot that he was—noble champion of the true religion that he was—was anxious to return to his native land, to build up the prostrate walls of the capital city of his fathers, to establish again the religion of the Bible, and set a living once again from the restored citadel that old banner of the truth which had led the armies of Israel to victorious battle through many long generations, and guided the whole nation from obscurity to immortal glory.

The King of Persia gave Nehemiah leave to go up to Jerusalem on this grand mission. But no sooner had he begun the work of national reconstruction than the Sanballats, who represent the enemies of all truth, and the Tobiahs, who represent the renegades who desert good principles for the sake of gain, began to combine against him and ridicule him with their sarcasm.

During our recent trip south, to attend the meeting of Presbytery at Manti, the words of the text were brought forcibly to my mind, and it seemed to me that the work in which Nehemiah, and the faithful few about him were engaged, and the persistent opposition they encountered, find a striking parallel in the work and experience of those who are laboring for civil and religious reform in this Territory. Without stopping to trace out the parallel, let us consider the topic suggested by the text, in connection with our present circumstances:

THE CHRISTIAN RECONSTRUCTION OF UTAH.

This will lead us to consider, first, the significance of this work; second, the obstacles to it; third, the means for overcoming them; fourth, the encouragement to go forward. But this is so large a subject we cannot go round it in a single day. Hence, with God's permission, let us leave the consideration of the last three points until next Sabbath.

I would like to speak on this subject without giving offense to any one here or elsewhere; but if the truth plainly spoken, from a heart free from all bitterness, shall offend any one, it may be regretted but cannot be helped. For the truth must be spoken whether men will hear or forbear.

On general principles, a person can engage in no grander work in this world than that of reconstruction for the sake of truth, whether it pertain to individual life and character, or to the great fabric of society and government. Reconstruction means beauty instead of deformity; strength instead of weakness; liberty and law instead of oppression and anarchy; mental and moral vitality and progress instead of stagnation and decay. But the significance and importance of that Christian reconstruction which is going on in Utah may be best understood by considering three things which it involves:

1. *The securing of individual liberty to all the people of the Territory.* As things now are, three-fourths of the people in Utah dare not think, speak and act for themselves from fear of a priesthood as bigoted, despotic and cruel as that which once ground unfortunate Scotland beneath its oppressive heel, and found ecclesiastical diversion in roasting alleged heretics in the fires of Smithfield.

Think of a hierarchy right here in the heart of the Republic assuming to speak for God, one of the first principles of whose moral government is the free agency of man, and having the audacity to tell the people that they must choose their associates from a particular sect; that they must contribute for ecclesiastical purposes a particular amount; that they must trade at a particular store; that they must send their children to a particular school; that they must patronize a particular newspaper, or suffer the pains and penalties of social, commercial, political and religious ostracism.

So far is this priestly despotism carried that in most of the towns in this Territory, the people dare not go out on the Sabbath, in the day time, to hear the Bible expounded and the gospel of Christ preached. They dare not go out until the shadows of night fall, so that they may be better protected from priestly espionage.

Now we propose by the use of moral and peaceable means to break the power of this despotism, and substitute in the place of it that Christian liberty which allows to each man the privilege, nay, the right, of thinking, judging, deciding, acting for himself, being responsible only to an enlightened conscience and to God for the manner in which he uses this liberty, with due respect to the laws of the land. And Christian people intend to labor on here until every man in the Territory shall have the same liberty we enjoy, of freely selecting the store where he will trade; the newspaper he will take; the school he will patronize; the church he will attend without having his movements dogged by impertinent spies.

I know that Christian people are frequently told, by the Mormon press and pulpit, that if they don't like the state of things here they can go to some other country. Now right here comes in the puzzle whether we ought to be more amazed by the immeasurable impudence

12 of such advice or by its enormous stupidity. We are American citizens, and this is a part of our country. Hence, we not merely have the privilege but the right of living here. Furthermore, having a patriotic jealousy for the honor of our country, at home and abroad, it is our duty to labor on until no part of its territory shall be degraded by such a system of social depravity and priestly tyranny as that which reigns here. We are here for the same reason which led Paul to Ephesus, Corinth and Rome; for the same reason which led the dauntless Luther to champion the cause of the oppressed peoples of Germany; which made the courageous voice of Scotland's great reformer resound amid her mountains and moorlands, in the days when his countrymen were so degraded by the despotism of a bigoted priesthood that some of them had lost the consciousness that they were slaves, and deliberately hugged their chains. Christian people are here to do good to the inhabitants of this Territory—to put them in possession of the liberty of that gospel of Christ which has been the refuge of the weary and the hope of the oppressed in all lands and ages—whose inevitable tendency it is to rend asunder every chain which fetters the limbs, the hearts or the minds of men, and lift all classes, high and low, rich and poor, Jew and Gentile, Greek and barbarian, out of the gloomy prison-houses which an anti-Biblical system of religion builds over their heads, up into the glorious light and liberty of the sons of God. We have unlimited sympathy and good will toward the masses of the people. Nay, we cherish personal ill-will to no man or set of men; and speaking for myself, I am ready to say that if any of the Mormon officials were in distress which I could relieve, I would readily do so, because the Bible tells us to "do good unto all men." But the social and ecclesiastical system which these officials represent we intend to oppose while we live because it puts dishonor upon the Bible by giving greater honor to a book of fraudulent origin; because it puts gross dishonor upon the Divine Savior of mankind by giving equal or greater honor to a man guilty of the worst crimes; and because it keeps the people in ignorance that it may more readily enslave them. We are on the side of the people, and hence we are opposed to the system which strives to take away their liberty of thought and action. We intend to use all the influence we possess; we intend to organize all the moral resources within our reach for the overthrow of this most offensive tyranny, and for the substitution in its place of that Christian civilization which has made bleak and sterile New England the most conspicuous and glorious home of intelligence, virtue and power upon the Western Continent; which has made the little island of Great Britain the conquering mistress of the seas, second to none upon the field of combat and foremost in influence among the cabinets of the world. All this, and more, is involved in that individual liberty which the Christian reconstruction of this Territory aims to secure.

2. It involves the reorganization of the homes of the Territory upon a Christian basis. Taking the Bible for our guide, we believe in Christian marriage,—that kind of marriage to which alone the Divine Savior gave his sanction and his blessing. And being citizens of the United States, jealous for the honor of our country, we do not intend to sit quietly by and see one of the future great States of the Republic disgraced and polluted by having fastened upon it a social system which would be a disgrace to the uncivilized Hottentots; which degrades and enslaves woman, and pollutes the very atmosphere with a social rottenness which cannot be discussed in public. Notwithstanding the unreasonableness of polygamy, and the social, mental and moral degradation to which it inevitably leads, I suppose there are a few people in this Territory so misguided as to honestly believe that it is right. Let us assume that there are such people. And since we ought to treat with respect the sincere opinions of every person, let us not blame this class but rather the deceiving teachers who inaugurated the scheme by blasphemously claiming that they had a revelation from God permitting and

commanding plural marriage, by which alone women can be exalted in heaven, where these false prophets tell us that the marriage relations of earth are to be resumed. Whereas Christ who is the divine and infallible teacher of our race tells us that in heaven "they neither marry nor are given in marriage but are as the angels of God in heaven." (Mat. 22:30.)

I say "who blasphemously claimed that they had a revelation from God" on the subject. And there is no worse blasphemy than to attribute to God, that which came from men's lustful hearts or from the Devil himself. I believe the origin of the alleged revelation on plural marriage was simply this: It was a lying scheme concocted by the founder of the Mormon Church for a cloak to cover his own immoral life. That's the length and breadth of it.

I know it is claimed that the Bible upholds polygamy. Without stopping to argue the question, I'll give you five points which show that the bible does nothing of the kind:

1. The Bible and the social nature of man have the same divine author. Consequently the former cannot contradict the inherent laws which regulate the latter. Now, in accordance with one of these laws, all the sacred instincts and characteristics of womanhood are most emphatically opposed to polygamy in all civilized countries. And if this is not the case in all barbarous countries, it is because women are so degraded and enslaved that the natural characteristics enstamped by the Creator himself, are given no opportunity to assert themselves. It is no more a law of nature for water to run down hill than it is for these natural characteristics, which God gave to womanhood to be opposed to polygamy. You can make water run up hill by putting pressure enough behind it. But it is contrary to the natural law which regulates it. And you can make women defend this unnatural system by putting upon them the pressure of starvation or religious fanaticism. So much for the law of nature.

2. The original law of revelation so far from contradicting the law of nature confirms it. You will find this law in the second chapter of Genesis, where God indicates his will for the guidance of the race, as clearly as if speaking in a voice of thunder from heaven, by causing the first and model marriage to be between one man and one woman only.

3. The original law of revelation was re-enacted by Moses in the wilderness, in Leviticus 18:18, where the correct and literal reading is as follows: "Neither shall thou take a wife to another to vex her," etc. This same prohibition was also incorporated into the tenth commandment which says "thou shall not covet thy neighbor's wife."

4. This original law is carried out in God's providential government of the world, by keeping the number of men and women almost equal,—the men in consequence of being exposed to more death-producing dangers outnumbering the women by a ratio of about fourteen to thirteen.

5. The words of Christ in the tenth of Mark confirm the original law in Genesis, thereby settling the whole matter once and forever.

If you find anywhere in the Bible an isolated passage which seems to teach any other doctrine, the law of interpretation requires that the isolated passage shall be interpreted in harmony with the general tenor and explicit teaching of the Bible as a whole.

Now nothing is more absurd and unreasonable than the claim that Mormon women in general are really satisfied with the social system with which they are connected. And it is not hard to see why their public utterances should belie their real feelings. But if they are satisfied, as is so often claimed, then it is the most terrible and convincing proof that can be produced, of the awful mental and moral degradation inevitably connected with polygamy. For who can conceive of a degradation worse than that which so perverts the mind and heart of its victim as to make him not only unconscious that he is degraded, but induces him to publicly defend and eulogize the very thing that degrades him? If the women of this Territory are satisfied with such a state of things,

then there is all the more reason why Christian people should extend to them their heartiest sympathy and aid, and take more active measures for disseminating the ennobling truths of the gospel. Didn't I see, during our recent trip, in all their dark features, the sad results of the unnatural practice of polygamy which has been fastened upon an innocent and suffering people by the ambition, wickedness and despotism of a few mischievous men? I might tell you of abundant cases of those who are held fast in the chains of this social bondage and who are longing with sighs and prayers, and tears for the delivering stroke that shall set them free.

Now the Christian Reconstruction for which we are striving, and which, by the blessing of God, we intend to secure, will remand to the dark and barbarous ages of the world's early history this coarse, inhuman policy, and substitute in its place those Christian homes which are the unfailing fountains of peace, affection and virtue—the nurseries in which are trained the immortal men and women who govern the world by the sceptre of their mental and moral power; the statesmen, philosophers, poets, orators, and philanthropists, whose lofty character and worthy deeds furnish the grand themes of history and song, and keep the national fame from becoming covered beneath the mould of oblivion.

3. The Christian Reconstruction of Utah means the establishment of a Christian commonwealth. And that involves the establishment of a well-ordered public school system, where the children of the poor as well as the rich shall be trained up to intelligent and manly citizenship. That involves the privilege of a free ballot where the will of the people is fairly registered, and no privileged class is brought in to bolster up a law-defying oligarchy. In such a commonwealth, the will of an educated people will be embodied in first and impartial laws which will be faithfully enforced against all offenders. In such a commonwealth, if a party of men passing peaceably through it are assassinated and robbed by the chosen representatives of some fanatical sect within its borders, the investigation of such an outrage will not be neglected for twenty years, and then the offenders acquitted, and the officers of justice maligned and ridiculed for attempting to secure the punishment of the guilty.

In such a commonwealth, as in old Pennsylvania, New York and other States, the principles of that Christianity which came down from heaven to bless mankind will form a part of the common law. If crimes and vices prevail, it will not be under sanction of religion and law but in opposition to them. There will spring up under the fostering care of Christian charity asylums for the orphan, the poor, the old and unfortunate. Instead of tabernacles where men are gathered and assisted to remain in religious ignorance by means of illiterate discussions about "Co operative" experiments and the fictitious "Nephites," where the people are taught that all men, outside of their own little circle, are "Philistines," "Babylonians" or "Gentiles," whom it is legitimate to hate and to plunder,—instead of this there will be Christian churches scattered through the Territory, whose Sabbath bells shall call the people to the worship of the true and living God; churches in which Christ and His gospel shall bring salvation and joy to lost and desponding souls, when it is announced to them in the words of Paul: "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners;" or in the words of the Savior himself: "He that believeth on the Son hath everlasting life;" churches in which it shall be taught, in the words of the great Apostle, that God "hath made of one blood all nations of men, for to dwell on all the face of the earth," and hence all men are our neighbors and brothers, having claims upon our sympathy and good will.

Let us, each at the post of duty where Providence has placed us, do with our might what our hands find to do, in establishing these institutions so productive of liberty and peace, remembering that the night of death will soon overshadow us, when none can work,

THE EVILS OF MORMONISM.

PEOPLE AT THE MERCY OF THE CHURCH.
THE SCHOOL FUND MISAPPLIED—HOW LANDHOLDERS ARE SOMETIMES RUINED—REVOLTING CRIMES AGAINST NATURE AND DECENCY OF COMMON OCCURRENCE.

[BY TELEGRAPH TO THE TRIBUNE.]

WASHINGTON, March 19.—Congressman Edwin Willits, of Michigan, who has paid much attention to the Mormon problem, has received from the Rev. D. J. McMillan, Superintendent of the Presbyterian Missions in Utah, Idaho and Montana, an interesting letter respecting affairs in Utah. The greater part of this letter, a copy of which has been furnished to a TRIBUNE correspondent, is given below:

In reply to your inquiries respecting affairs in Utah, I shall state only what I know to be facts, and of which I can furnish abundant proof. While the school laws of Utah expressly forbid the use of public school funds for the support of sectarian or denominational schools of any kind, it is a well-known fact that the Book of Mormon and the Mormon Catechism are used as text books, and children are required to use them as such under penalty of expulsion from school. I know of cases where children were expelled accordingly for no other offence than refusal to study and recite lessons from those books. It is an equally well-known fact that no teachers can obtain employment in those schools, except they are members of the Mormon Church paying tithes regularly. I know of several non-Mormon teachers of experience and acknowledged qualifications superior to any Mormon teachers who applied for employment in the public schools and were rejected on the sole ground that they were not Mormons. In one case a non-Mormon teacher of a private school—the only school in the town where she was teaching—received for a time a portion of the public school fund, but the fund was afterward withheld because she would not join the Church, though at the time she held a first-grade certificate of qualifications from the County Board of Examiners and was teaching to the entire satisfaction of all and in the only schoolhouse in the town. The public school fund is a Territorial appropriation of about \$3 per annum per capita of the actual attendance at school. The remainder of the teacher's salary is collected as tuition from patrons. Certificates of qualifications are required by law to be held by all teachers receiving any part of the public school fund; but it is a notorious fact that in at least two counties in Utah the only teachers holding such certificates were non-Mormons, who were teaching common schools and receiving only such tuition as they could collect, while Mormon teachers who held no such certificates, but who paid tithes to the Church, and taught the Book of Mormon and the Catechism, received all the public school funds, estimated upon the attendance of all the schools, Mormon and Gentile. Bishops in the several towns in those counties announced publicly from their pulpits that those who attended schools taught by Mormon teachers would get a double benefit of the public fund (i. e., \$6 per scholar), while those who attended the other schools would get nothing. And, furthermore, the Bishops compel parents, under severe penalties, to patronize the inferior Mormon teachers. Even they would gladly pay the entire tuition for the superior instruction of the non-Mormon teacher. Much more might be said of abuse in school matters. But this is perhaps enough. The rest may be inferred from the fact that John Taylor, the "Prophet, Seer and Revelator" of the Church, is the Superintendent of Public Instruction for the Territory.

The Mormon Church asserts its right to control all temporal affairs. All causes, civil, criminal and ecclesiastical, are to be brought alike before the Bishop's Court, with right of appeal to the High Council of the Church, where all justice terminates. These are not courts of record. Cases are simply brought up for trial; the case

is stated, and the Presiding Priest pronounces judgment and enforces penalties arbitrarily. For example, a man attempted to enter a piece of land without asking the Bishop's permission. This enraged the Bishop, who at once appointed one of his faithful henchmen to build and occupy a house upon the same land. A dispute arose between the two claimants, and the Bishop compelled both to appear before him. He decided the case at once against the lawful claimant, "cut him off from the Church" and "turned him over to the buffetings of Satan"—which meant social ostracism and starvation for want of means of livelihood. In this particular case, the man so foully wronged had the courage to appeal to the Land Office for redress, and obtained it. Whereupon the Bishop, on the Sabbath morning succeeding, publicly said: "Brother ——— has shown himself to be an enemy to this people by ignoring the priesthood and entering land as the Gentiles do. By the power of the holy priesthood which I possess, I have cast him off and turned him over to the buffetings of Satan, and I pronounce the curse of the Almighty upon him. His crops shall wither away and his land shall not yield her increase, and he shall starve to death unless he repents, gets baptized again to wash away the sin of his rebellion, pays up his tithing and comes and begs pardon; and none of the Saints are to show him any countenance or favor until he repents." Then the water-master of the community, who is appointed by the Mayor (who is generally the Bishop) was instructed to allow that man no water to irrigate his land. And as nothing can be raised from the soil without irrigation, the curse of "withered crops" and "starvation," etc., was fully experienced. For the sake of his suffering and starving family, the man gave up his land, was rebaptized, asked pardon of the priests and bowed his neck to the yoke in silence. Any number of such cases can be easily produced. The water-master is a mere thumb-screw for the Bishop, and the destiny of every crop is in his hand.

Another fraud perpetrated upon the people of Utah is the manner in which they have been compelled to hold their lands. Brigham Young declared that he had received the right and title to all Utah direct from God, and no power on earth had any right to grant a title. When the towns were located, however, the sales were regularly entered, but charters were granted by the Legislature so extravagantly enlarging the boundaries of the so-called "cities" that they covered all the valleys and left no land worth having beyond their limits. Then definite bounds were fixed to the lands allowed to be cultivated. These lands were divided into small parcels of three and five acres each and "church-deeds" were given to each purchaser. All marks established by the Government surveying were destroyed by command of the Mormon authorities; as it was held to be an insult for the Babylonist Government to intrude upon their sacred soil. The power, therefore, exercised over the people was absolute. For withholding tithes from the Church or other offences of so grave a nature the "deed" to farming land could be revoked and the poor fellow would have no redress but penitence. For lesser offences water could be withheld. Brigham Young declared "that all Governments on earth shall go down before their Kingdom of God, and no Latter Day Saint must ever recognize any other authority on earth. If any one appeals to those miserable scoundrels called Judges that the Babylonist Government at Washington has sent here, he is an enemy of this people and will be treated as such." The penalties for voting contrary to "counsel," the non-payment of tithes, patronizing a Gentile school, trading at other than the Church store, or in any way aiding or showing countenance to a non-Mormon, are terrible ever since the days of blood atonement. Social ostracism means much more than mere solitude among former friends. It means to be regarded as a felon, and to be left to starve without possible means of earning a livelihood.

One man well-known in Utah once said to me: "I have long since lost all faith in Mormonism, but if I let the Bishop know it I'll lose my land and reduce my family to starvation." Said another man to me: "I haven't the courage to act upon my own convictions. I am compelled to vote a lie at every election, and to live a lie all the time, but if the Government would only step in and separate me and my wives, and make it possible for us to live like civilized people, we would be happy. And there is many another man in my fix." A young Mormon a few months ago sold me a house and lot. He was immediately called before the Bishop to answer for the crime of befriending a non-Mormon. He was publicly denounced as an enemy to the Church, "cut off" and "turned over to the buffetings of Satan," with the usual curses attending. Another man, whose windows were undergoing material changes, was for

a similar offence driven by necessity from home and his family, and compelled to seek employment forty miles away, whereas before his trading with a Gentile he was in comfortable circumstances.

On the other hand, crimes of theft and murder and outrages too numerous to specify here have been committed by Mormons in good and regular standing without their being subjected even to arrest, much less trial. Two years ago a Gentile was shot down by two Mormon policemen without just cause or provocation in broad daylight, and they were never required even to suspend official duties. The insecurity of certain other rights is manifest in the fact that there is no marriage law. Marriages are performed by bishops, justices of the peace, judges of probate and other courts and ministers of the Gospel, but there is no record or certificate either required or provided for. In many cases it would be impossible to prove marriage, even where bigamy or polygamy does not exist. In some cases marriage is merely by mutual consent of the contracting parties. As there is no law against lascivious cohabitation and no legal difference between that and the true marriage relation, the ties that bind husband and wife are neither safe nor sacred. There is neither law nor healthful sentiment against incestuous alliances, so that revolting crimes against nature, decency and the ordinary laws regulating civilized communities are of common occurrence, and our polygamous Legislature refuses to provide any remedy.

Much more might be written, but I shall not weary you further. If you desire specifications under any or all the alleged irregularities I am prepared to furnish them. Could the honorable members of Congress fully realize the situation in Utah, I am confident that not one would withhold either vote or voice or influence from any constitutional measure that would regulate existing evils and release the paralyzing grasp which Mormonism has upon every enterprise, for the social purity and material prosperity of this land of marvellous resources. We have here sturdy elements, native and foreign born, who might become a prosperous and happy people if their rights and privileges were properly controlled by law.

Salt Lake City, Utah.—The ladies of the Presbyterian Church recently held a very successful strawberry festival. The hall was elaborately decorated with a profusion of flowers. A portion of the Thirteenth Infantry Band, obligingly furnished by Gen. Morrow, of Camp Douglass, added to the enjoyment of the guests. 1874 1874

One mission has already been commenced by Rev. Duncan J. McMillan, and others will be established as rapidly as the Christian women of the country will undertake their support.

Mr. McMillan's letter, which we give below, was not intended for publication. It gives such a graphic view of the situation that we take the liberty of giving it to our readers. It speaks for itself. It is of the utmost importance that the building referred to should be purchased for a church and school. It is also necessary to raise \$1,000 for Mr. McMillan's support. What Ladies' Societies will pledge one-half, one-fifth, or one-tenth the support of the

missionary or the purchase of the building? What Sabbath-school will furnish a Sabbath-school library, or seats for the day-school? What Association will undertake to send out a lady teacher? Further inquiries may be addressed to this office, or to Rev. D. J. McMillan, Mt. Pleasant, San Pete County, Utah.

Dear Brother:

I reached this place on Wednesday, March 3d, and found no hotel, no boarding-house, and *no nothing* but a little town of one and one-half story adobes containing, as is claimed, 2,000 inhabitants--poor, ignorant, deluded, degraded priestridden serfs. The men stand about their customary loafing places with their hands up to their elbows in their pants pockets, their old hats on the backs of their heads and their mouths open, utterly incapable of comprehending an intelligent thought; the women are literally servants of servants, and the children are legion. The stage-driver politely landed me with my baggage at the P. O. The gentlemanly postmaster kindly offered me the limited accommodations of his office, which I accepted, and from which I sallied forth at intervals for three days in search of a room and board. I was a stranger to the people, and they took me not in, in any sense. At last, however, I found comfortable quarters. The "forty families that wanted a minister" dwindled to about twenty infidels of a hopeless type. They built, last fall, a very neat hall for dancing and political purposes. They opened it freely for a single service, but demand rent for regular appointments. Two Germans who own a controlling interest in the house are atheists, but are friendly to me and to my movements, and would be to anything else that opposes Mormonism. The majority of shareholders representing the fewer shares encourage me, and promise to stand by me. The Bishop very generously (?) offered me the use of his "meeting-house" for Sabbath evening. I knew that it was a policy movement, and upon reflection I thought it would be good policy to accept. I addressed his Sabbath-school in the morning, and occupied the pulpit in the evening. The house was

crowded, about 600 persons being present to hear the first minister, other than Mormon, who had ever visited the region. I read the second chapter of 2d Peter, and preached from Gal. vi. 14. The Bishops and a Patriarch were present. I think I have gained much by it. I now have access to the Mormons, whereas before I had not, and I have set the whole community to talking.

There is evidently a great deal of disaffection even among these accounted faithful. But few are ready to take a bold and decided stand except the infidels. There are, however, a few who were formerly Lutherans whom I am working with, with some encouragement. All classes are clamorous for a school superior to those under control of "the Church." An ordinary "Gentile" teacher could do great good, and would receive fair compensation, *i. e.*, about \$75, \$100 per month, male or female.

I know of but three Gentiles in all this region. I have been somewhat tedious in detail for a purpose—I want your judgment and advice in a scheme that commends itself to my mind. The hall is not paying the stockholders, most indeed all of whom are poor men and can not afford to let their capital lie idle. The building can be bought at a discount upon cost. Many of the stockholders would donate from one-fourth to one-half for church purposes. It is 55x30 feet. The audience-room could be made to seat 250 to 300. Besides this there are two small rooms 12 x 12 in the front end. Above there is a room 12x30, which would make a good prayer-meeting room. The building, substantial frame, is not completed; but the main room if seated and heated would be ready for use. The cost thus far is \$1,400. The lot on which it stands is 50x100 feet. The whole can now be bought for church purposes for \$1,000. The location is central. The building fronts on the principal street.

D. J. McMILLAN.

Salt Lake City, Utah.—The many friends of this mission will rejoice to know that the new church building is inclosed, and the basement be ready for occupancy in a few weeks. Five persons were added to the membership at the last communion.

1874

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Mormon Marriages.—They have curious ideas about marriage in Utah, as everybody knows. But we did not know how complete and complicated their system was until we met an intelligent gentleman from Salt Lake City last week, who gave us the following facts :

“The Mormons have four kinds of marriages, viz., for time only, for eternity only, for both time and eternity, and by proxy. If a Mormon marries a Gentile woman, it is for time only. At death he goes to heaven, and she goes to purgatory or perdition. He can call her out and up if he chooses, but her union with him does not ensure her salvation, as it would if she were a believer. If a Mormon wants to save an unmarried woman, but does not want to add her to his harem, he has her sealed to him for eternity only. After the ceremony of sealing, they have no special relations to each other, or reciprocal rights and duties in this life. But in the life to come, the Mormon maiden secures a place in heaven through her spiritual union with a masculine believer ; for the Mormon theory is, that unmarried men and women are imperfect, and as such not immortal. Marriage is necessary to complete a personality that will survive the wreck of matter and the crash of worlds.

“The usual Mormon marriage is between believers and for both worlds, and the more wives a Mormon has, the holier he is. But this does not apply, vice versa, to the women. The proxy marriages are based on the provision of the Mosaic Code, that if a man died childless, his brother should take his wife and raise up seed to his deceased brother. An old Mormon dies without children. This fact is supposed, in some way, to affect his celestial felicity. So in order that his bliss may be perfected, some young Mormon takes his wife, as a proxy, in addition to whatever wives he has al-

ready, hoping that children may be born who will be counted not as his, but as belonging to his deceased brother Mormon.”

WOMANS' WORK FOR WOMEN.

A CHRISTMAS APPEAL.

To the Ladies of the Presbyterian Church, in behalf of Salt Lake City.

In the Providence of God, the Board of Home Missions has sent to our city the Rev. Josiah Welch to establish a Presbyterian church. An organization is already formed which bids very fair to be, in the hands of God, a power for good ; but a prerequisite to its success is a suitable house of worship, which cannot be erected at the present cost of building material and price of labor for less than twenty-five or thirty thousand dollars.

We now appeal to our Sisters in the Church, in behalf of the poor deluded and downtrodden women of Utah ; hundreds of them have been unwilling slaves to Mormonism ; they now hail the present movement here as the Morning Star announcing their deliverance. Scores on scores of them would gladly open their hearts to the Gospel if convinced that they will not again be deceived.

We can only reach these people through the Church, but a church building is essentially necessary to the efficient working of the Church itself.

We ask *five thousand women* of our Church to contribute an amount averaging *five dollars each—a Christmas gift*—to the Lord, for the erection of this building. We are certain that God will bless your gift in bringing gladness to many hearts here, and in greatly promoting the effort to win souls for Christ. Send contributions to Mr. J. C. Royle.

MRS. C. M. HAWLEY,

“ ALEX. MAJORS,

“ D. W. GELWICK,

“ C. P. WESCOTT,

“ J. F. NOUNNON,

“ S. B. DAVIS,

“ ETNA EWING,

“ J. C. ROYLE,

“ R. K. SHIELDS,

“ MARY PARSONS,

“ HATTIE HOPKINS,

*Committee of First Presbyterian Church,
Salt Lake City.*

Corinne, Utah. — This important church, so long vacant, is now supplied in connection with Evanston, Wyoming, by Rev. S. L. Gillespie, formerly missionary to Africa. 1874 1874

The Presbytery of Utah.

EDS. TRIBUNE: The annual spring meeting of the Presbytery of Utah, which adjourned in Springville one week ago to-day, was one of the most pleasant and encouraging events in the history of that attractively situated town. This was so from the fact that a large proportion of the people in Springville are at heart thoroughly sick and tired of the swindles and oppressions of the Mormon priesthood and they saw in this meeting of intelligent, educated and sympathizing Christian men and women; in the moral and educational work which they represent; in the benevolent, instructive and ennobling Gospel which they preach; in the schools which they are organizing—in all this they saw the dawn of a brighter era for themselves, when Christian education and the civil and religious liberty which accompanies it shall take the place of that priestly gloom and despotism; which for the past thirty years have, robbed a worthy and kind-hearted people of all the means of light and progress. Some of the people declared that they had not seen three such happy days for twenty years as were occasioned by this meeting of Presbytery.

After a practical sermon by Rev. S. L. Gillespie, of Brigham City, on Friday evening, the Presbytery was organized by electing the Rev. C. M. Parks, of Logan, Moderator, when it was found that seven ministers were present, with three churches unrepresented. There were also present ten representatives from the lady teachers of the various mission schools. The remainder of the evening, and half of the next forenoon were occupied in hearing reports of the progress of Christian work in the seventeen mission fields under the care of the Presbytery, extending from the Idaho line to Sevier county, and

which, before the 1st of September, will reach to the southernmost county in the Territory.

The strength and progress and prospects of this Christian work must have opened the eyes of the Mormons present, who have been laboring under the idea that there is very little moral or educational work going on in this Territory outside their own circles.

Three public religious meetings were held on Sunday—one of them a Sunday school meeting. And the noticable feature in them all was the interested attention given to the exercises by those who thronged the new chapel. On Sunday evening the audience was so great as to be oppressive and nearly as many went away as would equal the few hundred in the building. I was told that if the audience room had been large enough to accomodate the people, the Mormon meeting house would have been completely deserted.

The devout and reverential manner of the Christian communion service seemed to make a deep impression upon the scores who evidently witnessed it for the first time. And in connection with the communion service, the organization of a Presbyterian Church of eleven members—seven of them formerly members of the Mormon Church—the simple but impressive rite of the Christian baptism, and the strong and logical preaching of the Rev. G. W. Martin, of Manti—all seemed to make a profound impression upon all classes present.

Mr. Leonard, and his faithful assistants Messrs. Noble and Voris, have great reason to thank God for the success of their Church and school work in Springville. Since getting into their neat brick chapel last December their day and Sunday schools have doubled, the former increasing to 85, the latter to 95. The attendance upon the Church services is also such as to fill the main room every evening, so that there is already a demand for a larger building. The Springville people feel a worthy pride in the new building and the grand work going on there, around which the main interest of the town is fast concentrating.

The public will be specially interested in knowing that the Presbytery adopted measures whereby the Church and school work will be greatly enlarged during the spring

and summer in this Territory. The number of schools is to be increased from thirteen to twenty one, and the number of ministers from seven to thirteen.

Our meetings in towns, exclusively controlled by the Mormon priesthood, have been so frequently disturbed that the Presbytery unanimously passed the following resolution

Resolved, That as a Presbytery we hereby call the attention of the Mormon authorities to the fact that, in towns under their control, our meetings are frequently disturbed by hootings through the windows, cursings against the teachers and boisterous singing and shouting around the doors. Our buildings have also been defiled in unmentionable ways, our property injured by stoning and our books cut in pieces and scattered under the seats by those attending our services. These things are a disgrace to the Nineteenth Century, and would be tolerated in no part of the United States out side of Utah. We hold the Mormon priesthood responsible for these things, since they have exclusive control of the municipal government in all these towns.

On the other hand, it is pleasant to mention the generous support and sympathy that are being extended to our representatives in many of the Mormon communities. The members of the Presbytery and the mission teachers never will forget the kind attentions and generous hospitality extended to them by the people of Springville, whose open houses, placed at their service, made their three days' sojourn so pleasant during the recent meeting of the Presbytery. May peace and prosperity abide with all the people of Springville.

PRESBYTER.

SALT LAKE CITY, March 22, 1880.

MORMON MORSELS.

FURNISHED TO A LARGE AUDIENCE
AT THE PINE STREET CHURCH.

Rev. Sheldon Jackson, D. D., Occupied
the Pulpit, Denounces Mormon
Life and Makes an Earnest
Appeal For Efforts to Have
the Evil Blotted Out.

The auxiliary societies of the Presbyterian churches in this city held a joint annual meeting in the Pine street church yesterday morning. The officers for the ensuing year were elected and reports received from the different committees. Business of a private nature was transacted, and the meeting adjourned.

In the afternoon the ladies held an interesting praise meeting at which a number of ladies from different parts of the state made short addresses.

In the evening Rev. Sheldon Jackson, D. D., delivered an interesting address on

"Mormonism." Revs. Chambers, Robinson and West occupied the pulpit with the speaker. After the usual opening exercises Rev. Jackson began his remarks. He presented the different divisions of the Mormon church, and stated that therein every third man is an officer. The principal thing in religion is a fidelity to the behests of the church through John Taylor, the head. Another formidable thing which the Mormons possess against all outsiders is the telegraphic communication of Utah, through which any number of people can be assembled at a certain house by a touch of the key in the office of the head of the church. The whole mercantile power is under the control of the church. The retail stores throughout the state are supplied from the wholesale houses in Salt Lake City. The Mormon theology is very difficult of analysis. They are believers in revelation; they are Pantheists; they believe in redemption by baptism, and many are baptized that dead friends might be saved. One man recently had himself baptized that George Washington, Abraham Lincoln and many other prominent dead men might not be lost.

Many are killed every year for leaving the church; their belief in blood atonement is thus displayed. To encourage the women to marry, they say that their salvation depends on their marrying a man, as Christ only died for men, and that marriage to a man having the most wives and bearing the most children exalts a woman. Young men are told to marry a dozen of the young women and allow the latter to work for and support them. Money is sent to foreign countries to pay the passage way of foreign girls to this country. When they arrive in Utah they are placed in the various harems in that state.

In closing, he said: "Bring public sentiment to bear on congress and have it suppress this evil. At the same time let the ladies of the land send a lady missionary to every village in Utah, and the many thousands of young girls grown up there will be saved from a life that is little above that of beasts."

should also be mentioned incidentally that a short time ago the city treasury of Salt Lake was bled to the extent of twelve thousand dollars for unpaid duty on crooked whiskey which Brigham Young had made and clandestinely disposed of.

This other charge of "harlotry," constantly brought against the non-Mormons, must be briefly and, as delicately as possible, dealt with. The Saints profess to believe that no man living in monogamy is true to his marriage vow. They have no understanding of conscience, and they ignore the fact that the sexes are created numerically equal. (In the last decennial census of the United States,

the males were in excess of the females half a million.) They are so gross as to believe that a man must have several wives, or that his defrauded appetite will drive him to harlotry and concubinage. Thus in this tract of Elder Musser, we find all classes of writers ringing the changes upon the strictly moral attributes of the many-wived Saints, and the prostitution and license which flowed into Zion as a foetid stream with the incoming of the unconverted.

But the morals of the Saints do not bear out any such pleasing picture. In 1856, during the time of the Reformation, a public meeting was held in Social Hall, in this city, composed of the priesthood and male members of the Church. Brigham, Heber, Jeddy Grant and others addressed the brethren. Brigham, in his speech, put a motion as follows: "All you who have been guilty of adultery stand up." And three-fourths of the meeting rose to their feet. This seriously chagrined the Presidency, and a bishop inquired if there was not some misunderstanding among the brethren. He thought that perhaps the elders understood Brigham's inquiry to apply to their conduct before they had thrown off the works of the devil and embraced Mormonism. But upon Brigham reiterating that it was the adultery committed since they had entered the Church, "the brethren," says Stenhouse, describing the strange scene, "to a man still stood up."

Land surveyors and others who are familiar with the manners and customs of the Saints in the remote settlements, declare that the immorality practiced there, particularly by the youth of both sexes, is worse than is indulged in by the most depraved classes in our largest cities. Orson Hyde in the Tabernacle some short time ago, admitted that his own interesting progeny gave him a world of trouble. He would get his boys to bed before retiring to rest himself, and then waking up in the night, he would repair to the boys' chambers to

see if they were placidly reposing; but not a mother's son of them would be there. Off skylarking and chambering with the girls in the neighborhood.

Writers on Mormonism paint the domestic life of these strictly virtuous Saints in two lights. There is the well-to-do brother who provides separate abodes for his half dozen wives, supports them, perhaps, comfortably, and visits around amongst them as he finds it expedient. And there is the poor Saint, scantily supporting himself off a few acres, who lives with his bevy of wives and their numerous progeny in one or two rooms, and all sleep together like hogs in a sty. Does the reader believe that either of these conditions is conducive to continence and chastity in the minds of the young? In the former case, the children are acquainted with the habits of the father. They see him visiting round from woman to woman, just as appetite directs his choice, indifferent to his children and with no more regard for his manifold wives than for so many brood mares. A wealthy resident of Salt Lake describes a visit with a many-wived elder to one of his homes. The pair were met at the gate by a bright little daughter—her tenth birthday—and she displayed to her father with intense satisfaction some trifling present she had received. He brushed past the child inquiring for her mother, solely intent upon ordering breakfast for himself and friend, and in pursuit of the hired man to care for his horses. "Do you think," says the narrator, "I could have refrained from giving that artless child a shower of kisses, (after an absence of a month,) and adding to her happiness by making her another birthday present!" But Brigham convincingly explains the relation; he says, "I pay no attention to the children, but leave that to their mothers, according to the law of nature. The bull pays no attention to his calves."

Under such influences and degraded by such a religion, the youth do not grow up ingenious and virtuous, the maidens are not (a large share of them) chaste. The robust virtues of our civilization do not perpetuate themselves without care—they are not of indigenous growth. As the cultivated garden requires the unceasing attention of the gardener, so does the advance we have made upon barbarism need to be maintained by the most careful moral, religious and educational training. The Mormon youth of this city, brought up in idleness, poorly schooled and without restraining and elevating home influences, are now the terror of their parents, and what to do with them is really a perplexing social question. The sons of the higher priesthood dress well, lead dissipated lives, live their religion as chartered libertines, and really have no useful object in life. And the developments that have been made in the police court, more than once, show that among the daughters of Mormonism the most libidinous practices are indulged in, and the grossest immorality prevails.

There is this difference between a Salt Lake and a profane writer: The former will resort to lies to cover up the imperfections of the Latter-day system, while the other will treat of society as he finds it, and expose all errors and irregularities with a view to devising a remedy.

But we have not space to follow this pamphlet further. Brother Musser bears false witness against his neighbor by saying:

It is a notorious fact that many of the blatant anti-Mormons pay no taxes, and openly counsel others to disregard local enactments. Not a few of these have been officials, who at the polls go hand in hand with gamblers, whiskey dealers, dissenters, harlots, paramours and the riff-raff generally, in opposition to the Mormons, and to deceive the unthinking they copy our balloons as nearly as possible by using the same color and size of paper and type.

This is the same sort of anti-climax as was indulged in by the Salt Lake City Council, when they expelled a TRIBUNE reporter from their chamber on the charge of being "a liar, a thief and an unknown person." These "Fruits of Mormonism" are culled from the sayings of non-Mormon witnesses, nearly all profoundly ignorant of the subject they discuss, and are designed for use among the heathen. "In the possession of our misanthropy," say the two apostolic

undersers, "it will be a valuable work, and it should be circulated as widely as possible." Like Hermione, when counterfeiting marble, it is only fit to be gazed upon from a distance.

Good my lord, forbear!
The ruddiness upon her lip is wet—
Y'ull mar it if you kiss it; stain your own
With silly painting.

There are many objects in art that will not bear a close inspection, and Brother Musser's pamphlet is one of these. If we, by maladroit intrusiveness, have spoilt the romance with which this devout elder would invest this Latter-day dispensation, and if with cold fact and common sense reasoning we have brushed away the figural work of imagination he had pasted together with such loving hands; our outraged brother will remember it was a Philistine journalist who was guilty of the vandalism, and he can set down the offense as another instance of Gentile persecution. Elder Musser has quite an aptitude for throwing sand in the eyes of the darkened heathen.

SALT LAKE CITY.

After months of weary waiting, the Presbyterian Church has at length secured sufficient funds to justify them in commencing their church building. The joy of the little flock finds expression in the following verses by one of their number:

OUR CHURCH.

BY MRS. J. E. FREEMAN.

Lay the foundation strong and broad,
And build it on the Rock alone;
Its pillars the Eternal Word,
And Christ Himself the corner-stone.

The pavements, wrought of "peace on earth,"
The walls, inscribed "good will to men,"
The windows crystals of rare worth
And touched with hues from Heaven's
own pen.

The door, the gate of heaven ajar,
For wandering feet an entrance given,
And faith looks through its portals far
Into the broader aisles of heaven.

The pulpit, Truth and Equity
And Inspiration, wrought with love;
Its altar cloth, sweet Charity,
Its emblem, the descending dove.

The spire, an anthem of full song
To Thee, invisible above,
The chimes, the sweeter notes prolong
To meet the chorus angels love.

Our church we dedicate to Thee!
Accept our offering, Christ, of love!
And our poor praise shall ever be
To Him who intercedes above.

THE MORALITY OF MORMONISM

We give space ever and anon to an old time Mormon who insists that the religious doctrine of these Latter-day Saints is all right, but that it is perverted in its application to the daily affairs of life in this Territory. "You have been frequently reminded," says this writer, in a letter we published on Sunday, "that the fruits you now see are not the legitimate results of original Mormonism, which brought peace and joy to the hearts of many thousands, and made men better husbands, fathers, brothers and citizens." We can understand how a fervent young Mormon elder, engaged in the work of winning souls, may infuse into his preaching a pure and lofty religion, and carry peace and joy to the hearts of his hearers. Through such ministrations, doubtless, thousands have been won to the prophet; and sincere believers, when they gather to Zion, and find the robes of the holy priesthood foul with blood and crime, and a gross materialism pervading the minds of all, suppose that they see a perversion of the early principles of Mormonism, and, like our correspondent, fall back upon the early purity of the faith and its professors for their vindication. But facts will not bear out any such self-deluding assumption. The avowed object of Joe Smith's mission is in conflict with the humility and fervent trust which mark the true Christian. He was called in these Latter-days to restore a former order of things—to carry the world back countless generations in its form of society and habits of thought. The Jewish nation performed an important part in the advancement of the human race, and Judaism, with its ceremonial, its bloody sacrifices, and its anti-social exclusiveness, was exactly adapted for the work it was intended to accomplish, and just fitted to the character of the age in which it was introduced. But we have got be-

yond that system in the present day, and the attempt to resurrect it is just as crazy an enterprise as would be the attempt to carry us men of modern times back to the habits and modes of thought of our primitive forefathers. Yet Joe Smith and his few associates essayed this task, and the perpetuation of this error has kept them ever wrong with the government and the people among whom they dwell. They assume to be the *elect*! Only those who embrace the doctrine of the obscure and illiterate founder of Mormonism are to win recognition from the Almighty; all the rest of the human race is to be blown aside as chaff. This begets arrogance, because they are forever prating about being a chosen generation, a royal priesthood, a holy nation, a peculiar people, and putting on airs that are offensive and insufferable to their neighbors. It begets exclusiveness, too, because there must be a winnowing out of the Saints from the unconverted, and the former can only succeed to their inheritance on the extinguishment of the ungodly.

How must such a crazy belief affect the morals of a people? This handful of sectaries are the elect of the Lord, the human race are their "enemies." People do not love their enemies, at least, the Mormon people do not; they grudge them a foothold in the land they occupy, they deprive them of civil and political rights, refusing them representation in municipal or legislative councils: they (the Saints) refuse to hold intercourse with ungodly outsiders, and the schools and churches the latter introduce are hated with an intensity which words cannot express. Two carloads of holy and everlasting priests one time followed the deceased Brigham Young to San Pete county, to denounce and anathematize a most estimable Presbyterian clergyman who had opened a mission school there, and was engaged in the pious work of diffusing intellectual

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light. For two days these divinely illuminated brethren kept up their bombardment upon the unassuming teacher, (offending the ears of their hearers with their coarseness and ribaldry,) and the unholy work was finished with a command from the prophet that Utah's best crop must be withdrawn from his care, if the parents would save them from pollution.

Rev. Mr. Gillespie's case is just as aggravated a one. His only sin consists of being a Christian missionary, sent to this Territory to convert souls from "a religion that is worse than heathenism." His line of conduct is such as to give offense to no just person. Supported in the field by the Home Mission board of the Presbyterian Church, he obeys their instructions. Latterly he has changed his residence from Corinne to Brigham City, a distance of eight miles, it being thought, probably, that his services would be more useful, expended upon a Mormon, rather than a Gentile community. The society above named is certainly properly constituted, and its objects we know to be laudable. And there can be no question as to the right of any man in their employ to visit any part of the United States, carrying his Bible and his primer along, to instruct the young and offer his plan of salvation to those of riper years. But Latter-day morality does not tolerate any such proceeding. He is denounced as a "hell-hound." Common Law Wright, a solid pillar of the Mormon Church, talks about blood on the intruder's ears and fire on his track. A few years back such talk would have been ominous. A correspondent, in another column, describes how this Christian missionary's labors are accepted. On Sabbath morning a squad of policemen assemble in front of the room where he teaches school, two of whom station themselves in the doorway to turn his scholars aside, and others make incursions into the room to drive away any who may have en-

tered by another way. At an earlier day these same tactics were practiced in Salt Lake against opposition merchants; city policemen (whom these tradesmen supported in office) turning customers away from their shop doors, and menacing the tradesmen's lives as they walked about the city.

"Early Mormon" says this is not Mormon doctrine or practice, but "a perversion and degeneracy of the people." Such a position he cannot maintain. A doctrine founded upon exclusive right, whose votaries regard the human race as their enemies, whose priesthood claim divine illumination and own no accountability, must deprave the minds of the people, and lead to just such acts of oppression and crime as stain the annals of this Territory. It is a folly for our censor to claim that the original principles of Mormonism are right; they are founded upon error and imposture and cannot be right. Christ taught *love* as a cardinal duty, representing the Creative Power as love. But Mormonism teaches *hate*, and the unconverted human race are everywhere spoken of as "our enemies." It is a theological anachronism, a piece of the early scriptural ages injected into the nineteenth century. It does not belong there, and the effort to make the two combine, convulses society, and brings about the abnormal condition of things which renders Utah such a peculiar study.

Early Mormon may have embraced Mormonism honestly, and its tenets, as presented to him, may have brought peace and joy to his heart. But in Utah, we see the practical workings of this Latter-day system, and no honest man can say they are not immoral and degrading. A tree is known by its fruits.

Alta, Utah.—This mountain church is rejoicing in the possession of a new cabinet organ. The songs of Zion in that strange land seem sweeter for the assistance of the instrument. 1874

SAINTLY INTOLERANCE.

How an Unoffending Christian Missionary is Treated by the Lord's Elect.

EDS. TRIBUNE: We have all heard of the "impudence of a brass monkey" and "the cheek of a Government mule," but both sink into insignificance when compared with the assurance of the Mormon press in this Territory when they speak of the intolerance of in-righteous Babylonians, and the persecutions which their own missionaries meet in the States. Right here in our midst, and situated within a few miles of the great highway, connecting the Atlantic and Pacific, a worse system of persecution and intolerance is daily manifested towards a Christian minister, simply because he is a Christian minister, and has in compliance with the instructions of the Board of Home Missions of the Presbyterian Church, (from which board he holds his commission as a missionary) taken up his abode at Brigham City, instead of remaining at Corinne. It was all very well while Mr. Gillespie remained at Corinne, that he should buy from the brethren who were there to sell their surplus. No objection to that; but when he moves to Brigham City, and offers to purchase supplies, he is met with the reply, "We have no supplies, only for our own people." And as I wrote you a short time ago, he has to send to Corinne for nearly every article of table supplies that he obtains.

Nor is this all, the persecutions of the priests has been carried so far, that on Sabbath when he has attempted to hold Sabbath school, the children have been driven from the room, policemen stationing themselves one on either side of the door, to prevent any one from entering, and another going inside and driving those out who had already entered. A favorite expression of the Saints in speaking of Mr. Gillespie in public, is "that hell hound." On a recent Sabbath in one of the public discourses, Mr. G. heard this language used in reference to himself: "If this *hell hound* had been met with blood about his ears, and fire in his tracks, when he came here, he would have left sooner than he came." And this in a land which boasts of its free institutions and religious liberty. I had thought that an American citizen has a right to live peaceably wherever the American flag spreads its sheltering folds; but it seems that in Utah, there is at least one spot where this is not the case.

If some of our tender hearted and tenderer footed Eastern friends, who visit this Territory, and after a two or three days' visit to Salt Lake City, go away fully posted on the Mormon question, to speak and write freely as to how they have been treated, could be made to believe how Christian men and women in the outside settlements are persecuted by those high in authority in the Mormon Church, they would sing an entirely different tune. And it might aid in opening the eye and dispelling the apathy which seems to have seized upon our Congressmen and Senators, to whom we have so long looked in vain for just and righteous legislation to regulate matters in this Territory.

There are many other petty annoyances to which this minister of Christ is daily subjected, but I have given enough to show that if they dared the same treatment meted out to Dr. Robinson and others, in the early days of the settlement of this Territory is still as rife as then, and it is only the fear of consequences which restrains it.

OBSERVER.

CORINNE, July 15, 1878.

The lecture on Utah and the Mormons was delivered by Rev. S. Jackson, D. D., who gave us the results of his personal observations in that strange country, among that strange people. Here, more than when in Alaska, he trod a beaten path. We have long had our ideas of Mormonism, and the lecture we listened to yesterday only confirmed us in our worst impressions. Prof. R. S. Holmes' lecture on "The Soul we teach," delivered to secular teachers, was a careful analysis of the great work they are called upon to perform. The evening services at the Amphitheatre were very interesting.

THE report of Captain HOOKER of the revenue cutter *Corwin*, on Alaska, shows a very unsatisfactory condition of affairs there. It is proposed to lease out the whole territory, except the gold districts. We suggest Rev. SHELDON JACKSON, D.D., as the proper lessee.

Corinne, Utah.—This place is reported as regaining something of its former prosperity. With the favorable change in material things comes increased prosperity to the church. Rev. S. L. Gillespie has much to encourage him in his new field.

1874 1874

The first thing I did was to go to the bank and
 make a deposit of the money I had just received.
 I then went to the office and found that the
 letter I had written to you had been received.
 I am glad to hear that you are well and
 hope that you will continue to be so. I am
 feeling much better now and am able to
 do some of the things I have been thinking
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APPEAL FOR MT. PLEASANT, UTAH.

One of the most fertile and romantic valleys of all the Rocky Mountain country is the San Pete of Utah, lying south of Salt Lake one hundred and thirty miles. Near its center is situated Mt. Pleasant, a town of two thousand inhabitants. About twelve or fourteen thousand people reside within a radius of ten miles from this place. These are all either Mormons or Apostates from the Mormon Church. There has never been an Evangelical minister among this people, until two months ago, when Rev. D. J. McMillan, under commission from the Presbyterian Board of Home Missions, "pitched his tent" in Mt. Pleasant. His work is as truly missionary as any on the globe. The whole world knows that the Mormon religion is not regarded by the Christian Church as the religion of Christ and the Bible, and the great body of those who have left the Mormon faith make no pretensions to believe in the divine origin of the Scriptures. Here, then, is a population of two thousand and over, who can be reached from Mt. Pleasant. They are without the gospel. We think the whole Christian Church will indorse the action of our Board in taking possession of this point. We have purchased a suitable building and grounds, for church and school purposes, at a cost of \$1,200. It gives us a foothold and a base of operations, which is absolutely essential for the success of the mission. Who will give us \$100, \$50, \$20, \$10, \$5, or \$1, to this worthy enterprise? Send contributions by registered letter to Rev. D. J. McMillan, Mt. Pleasant, San Pete Co., Utah Terr. or by post-office order to Rev. Josiah Welch, Salt Lake City.

AN APPEAL FOR UTAH.

BY REV. D. J. McMILLAN.

That sounds familiarly. You think you have heard something like it before. Doubtless you have, and you will hear it often till the millennium comes. The only way to stop it is to convert the world. Somebody has been praying for the Mormons, and the door so long bolted and barred is now thrown open to gospel messengers. Several have entered. One has penetrated to the interior and planted our standard there. He stands alone without a fellow-laborer within one hundred miles. Will the Church sustain this forward movement? Or shall he retreat amid the exultations of the enemies of our faith and against the entreaties of those who have boldly renounced Mormonism and thrown off the oppressor's yoke? You are asked to decide this question in the name of Christ and humanity. Some account of

I. THE SITUATION,

Was given in a private note from Mt. Pleasant, Utah, published in the ROCKY MOUNTAIN PRESBYTERIAN for April. Every town in San Pete County (eight in number) and two mining camps have since been visited, and the way opened for mission work in each. They are all in a fertile valley, 10 miles wide and 75 miles long. Mt. Pleasant, a town of 2,000 inhabitants, near the center, has been selected as the base of operations, and services have been held every Sabbath since the 1st of March. The people are clamorous for a school under the auspices of the mission, but are actual-

ly too poor to do more than pay the tuition of their children. A neat, substantial and commodious building has been erected by the Liberals for social and political purposes, and admirably adapted to church and school uses. They have generously donated 35 per cent. of its cost to this mission on condition that the rest be paid in cash within a limited time. The donation has been accepted, and a school is about to be opened in the faith that the Church will approve the action and meet the condition.

II. THEY WANT

\$1,000 to pay for the house and \$600 to finish and furnish it. A bell would be a desirable thing to have, but no such thing is asked. An organ would cheer and greatly aid, but that is not asked. Stained windows, carpets and a pulpit-sofa would seem homelike, but such things are not expected. Nothing is asked but what is *absolutely necessary*—a plain house and plain furniture—that the mission may be permanently established and effectively carried on. Shall this beautiful valley be won for the Lord?

Christian men and women, what shall be the fate of this enterprise? When you prayed for the removal of all obstacles to the spread of the gospel was it a prayer of faith? Did you intend that God should take you at your word? If so, you have entered into a covenant with him. Will you now violate that covenant, disown that prayer uttered with such melting fervency, and mock God's faithfulness?

Remittances may be made, or letters of inquiry addressed, to Rev. Sheldon Jackson, D. D., Denver, Col.; Rev. Josiah Welch, Salt Lake City, Utah, or to Rev. D. J. McMillan, Mt. Pleasant, San Pete County, Utah.

[From the very able paper by Judge Van Zile, read at the Michigan State Association, a correspondent sends us the following summary. We only wish we had room for the entire paper. We commend the subject to the earnest attention of every reader.]

The majority of the citizens of the United States do not understand the magnitude of the evils of polygamy in Utah. It is regarded as one of the tenets of an organization of fanatics in an out-of-the-way country, and that can be readily set aside at any time when the United States wish to do so. But this is not true.

A law forbidding its practice under heavy penalties has been upon our statute book for nearly eighteen years. The obstacles in the way of enforcing this law are extremely great. The hundred and fifty thousand people who believe this monstrous doctrine to be a revelation from God, are scattered in small settlements over a territory as large as the two States of Michigan and Indiana, while the ten thousand Gentiles who oppose the abominable practice are concentrated in the mining camps and in Salt Lake City. In large portions of the Territory, therefore, there is no one to report the violations of the law.

Never was a body of men so completely organized as is this Mormon people. It is so arranged that the President of the "church" can know the sentiment of every man in the Territory, whether Mormon or Gentile. All the telegraph lines in the Territory except the great through lines East and West are owned and controlled by the Mormons and run into the office of President Taylor. If a Government officer telegraphs for a witness or prisoner, John Taylor knows it and if he has no objection the witness or prisoner is forthcoming; if he objects, he is not.

The marriage ceremony is performed in secret in the Endowment House, and the most terrible oaths are taken never to reveal what transpires there. And these oaths and penalties are not meaningless. Many men and women have lost their lives in consequence of revealing what has taken place in the Endowment House. It is useless to put a man upon the witness stand in a polygamy case who feels himself bound by these oaths. Witnesses here have wonderful powers of forgetting. A witness goes upon the stand and testifies that he "cannot remember" having performed the marriage ceremony that took place within a week past. No despot ever had more absolute control of his subjects than John Taylor has of the members of the Mormon church. The first lesson learned by a Mormon is to "obey counsel" right or wrong. The result of this is that many a man is bound to the Mormon church by no other bond than a consciousness that the Priesthood know of too many instances in which he obeyed counsel, and in obeying committed some dreadful crime, and he dares not break loose.

It is impossible for any outsider to know how large a proportion of the Mormons practice polygamy, but probably from one-tenth to one-seventh. The record of marriages is kept in the Endowment House, and no court has ever been able to secure it for inspection. Several reasons prevent many of the Mormons from practicing polygamy. Some have from six to ten wives and so a scarcity of women keeps many other men from

living up to their privileges. Others do not feel able to provide for so large a family, while others still think that if a man has several wives they can support him and his children. Then there are many wives in Utah who have independence enough to stand up for right and decency, and give their husbands to understand that if they go into polygamy the United States officers will be informed and they will be prosecuted. Still other women take matters into their own hands, and promise their husbands to make it so warm for them that they do not think it wise to undertake it.

There is a large class of young men and women, usually the children of the first wives, who are bitterly opposed to polygamy, and from this class there are many seceders. And were it not for the great immigration of foreigners from almost every country on the globe, the apostasy would soon materially weaken the Mormon church and tend strongly to break up the practice of polygamy. But as it is, more people are probably entering polygamy to-day than ever before.

The reasons for this are these: It is publicly taught; public sentiment favors it. The leaders reward with offices those who practice it. Nearly all the members of the last Utah Legislature were polygamists. The Member of Congress from Utah, Geo. Q. Cannon, has four wives. Some think the practice of polygamy shows fidelity to the "church." Then it is taught that a monogamist will in the other world occupy a very low place, if he gains celestial glory at all. While those who practice polygamy will, in the other world, be kings and queens and obtain great exaltation. Still it cannot be doubted that lust is the real incentive in many cases, and religion merely the cloak for its gratification.

The laws introduced in Congress for the suppression of polygamy usually have all their vitality amended out of them. According to the present laws enacted by Congress polygamy outlaws in Utah in three years. The leaders cannot be punished because the crime has outlawed. Others take a second wife and send her home to her father's house until three years have expired and then live with her openly.

The evil results of polygamy are such as these:

1. The constant discussion of the question keeps it before the minds of the young people and tends to produce an ineffable moral debasement.
2. There can be no good moral training of children where there are from twenty to sixty of them scattered among a half a dozen women who are willing to be concubines.
3. Living in order to screen guilty parties.
4. It destroys all the finer sentiments of the men and especially the women, and they become exceeding gross.

The remedies I would propose are these:

1. Repeal the law of limitation so far as this crime is concerned;
2. Enact a law defining what should be deemed a marriage.

THE CHRISTIANIZATION OF UTAH.

SALT LAKE CITY, April 12th, 1879.

TO THE FRIENDS OF MISSIONS IN UTAH :

At the recent meeting of this Presbytery in Manti (150 miles south of this city), March 14-17th, the undersigned were appointed a special committee to prepare, for general circulation, a condensed statement of the interesting and important facts presented to the Presbytery through its various standing committees. Let us group these facts under three heads :

1. *The Difficulties.* These are two-fold, growing, first, from the peculiar character of the people among whom we labor, and, secondly, from the failure of the church at large to aid the missionaries in procuring buildings in which to carry on their work.

We are practically in a foreign country, for in no part of the heathen world can a people be found more hostile to Christian work, or in bondage to a religion more false and degrading than the Mormon people. Not that they are a bad people by nature, but simply that, by a designing and unscrupulous priesthood, they are kept under the influence of a false religion which encourages a bitter spirit of hostility against every kind of Christian work.

Our entire field lies within the lines of this belligerent people, and many of our ministers and teachers have been subjected to the grossest indignities of speech and conduct from them. They have been denounced from the Mormon pulpit as guilty of the worst kind of immorality and infidelity. Public worship on Sabbath evenings has been disturbed by hootings and howlings; hymn-books have been cut to pieces, and houses of worship repeatedly stoned. Then the apostates from this heathenish faith have been so deceived and defrauded, that they have become disgusted with religion in general, and most of them are avowed infidels—very difficult to reach with the Gospel.

Furthermore, to increase the difficulties, most of our missionaries have been compelled to carry on school and church work in the most unsuitable buildings, in vacant saloons, in dance halls, in huts and upper rooms, which, outside of Utah would be condemned as uninhabitable. For these miserable accommodations they have been forced to pay heavy rents (ranging from \$150 to \$300 a year), which

have mostly come from their own meager salaries. One of our most faithful teachers, Miss Noble, at Springville, was disabled for many weeks recently by the damp and dingy condition of the adobe hut in which she was compelled to teach. Another heroic teacher, Miss Fishback, is teaching at Ephraim, in a small log hut, into which twenty-five children can with difficulty crowd themselves, the ceiling of which is too low to permit a full-grown man to stand erect.

II. *The Needs.* Nothing is more essential to our success than neat and comfortable chapels, adapted to the double purpose of church and school work.

At MALAD CITY, a town of 1500 inhabitants, the Rev. E. P. Welsh is in pressing need of such a chapel. Religious services are now held in a rickety dance-hall, and when a court, a town-meeting or an election is held the school must be suspended. During the past year Mr. Welsh has paid from his salary \$75 for rent and other running expenses. The lowest amount that will procure a suitable lot and building is \$2200.

At LOGAN, an important town of 4000 inhabitants, Rev. C. M. Parks, on account of Mormon opposition, expects that, when his lease expires in August, he will be forced to leave the rooms he now occupies for a residence, school and church, with no prospect of obtaining others. For rent of hall and other running expenses of school and church, Mr. Parks has paid from his salary the past ten months more than \$250. Lowest amount that will obtain a suitable lot and building, \$3000.

At OGDEN, a growing town of 6000 people, at the junction of four railroads, the Rev G. W. Gallagher's labors have been sadly hindered by the need of a building. Through Mormon influence, he was obliged to vacate the rooms he occupied for a residence, school and church, and was then forced to rent a hall to enter which the congregation had to pass through the fumes of tobacco, beer and cooking, which escape from an oyster saloon on the same floor. Since June, 1878, Mr. Gallagher has paid from his salary over \$250 for the expenses of the Ogden Mission. The lowest amount that will obtain a suitable lot and building is \$3500.

At AMERICAN FORK, a town of 2000, the Rev. Geo. R. Bird, is compelled to occupy an unfinished chapel which admits the wind, and dust and cold to such an extent that people are prevented from attending church services during five months of the year. To finish this chapel he needs \$300. During the past fifteen months Mr. Bird has paid out of his salary over \$290 for the expenses of this mission.

At SPRINGVILLE, a town of 3000, the Rev. G. W. Leonard holds his church services in two, low, badly lighted and ventilated rooms 11x12 ft. each. He stands in the door between the two rooms and thus preaches to the double congregation. Miss Noble also conducts her school in the same way. A lot has been already paid for, and about \$500 more are needed to build and furnish the chapel.

At PAYSON, a town of 2500, 12 miles from Springville, and also under the care of Mr. Leonard, \$800 are needed, with the local aid, to secure a lot and building.

MT. PLEASANT is provided for, but the Rev. D. J. McMillan has been forced to expend \$450 on this mission during the past three years.

EPHRAIM, a town of 1800, is also provided for, recently.

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At MANTI, a town of 3000, the Rev. Joseph S. McMillan is obliged to hold church services in a second story hall, inconvenient and poorly furnished. In addition to local aid, he needs \$1000 to obtain a lot and building.

These brethren who have thus carried on the mission work in Utah at so great personal expense and self-sacrifice in general are certainly worthy of the highest admiration. But what shall be said of the 2000 organized Presbyterian churches over the land, that permit these laborers to make such sacrifices without giving a single dollar to the Home Mission cause?

To obtain these needed funds, the Presbytery has sent East, as its representatives, the Rev. D. J. McMillan, of Mt. Pleasant, and the Rev. G. W. Gallagher, of Ogden, who are unusually well-informed and attractive speakers. The prayers of Presbytery will constantly follow them, and we earnestly entreat all who appreciate the blessings of the Gospel to aid these brethren in proportion to their means, remembering the words of the Lord Jesus; "It is more blessed to give than to receive."

III. *The Encouragements.* Notwithstanding the difficulties and the opposition attending mission work in Utah, the Lord has greatly blessed and encouraged us. From one part of our field comes the joyful news of a powerful revival, in which twenty-four persons made a profession of their faith in Christ. During the year, three churches have been organized with 43 members. The 12 existing Sabbath Schools have been greatly strengthened, and four new ones have been organized, bringing under Bible instruction 876 children. A great increase of Bible study is reported and everywhere there is evidence of the Spirit's presence and power.

Four years ago, this Presbytery had three ministers and three churches; no teachers and no schools. Now we have 10 ministers, 8 churches, 11 schools, 15 teachers and 800 scholars, besides 16 Sabbath Schools, 55 teachers and 900 scholars.

All the members of Presbytery are most unanimous in their opinion as to the great and increasing importance of educational work in this Territory. Wherever Day schools have been established, they have directly increased the attendance at Sabbath School and at church services. Indeed, without the Day school, it may be doubted whether the Sabbath Schools would have one-third their present number of scholars. On account of the striking superiority of our Day schools and teachers over the local schools, the more intelligent Mormons, who have a laudable pride in securing a good education for their children, are bound to patronize these Mission schools. Five years ago the Mormon priesthood would have prevented such patronage by threatening to "cut off from the church" these Mormon patrons of ours. But such a threat has lost its terror, because there are now so many independent avenues for employment that it no longer means starvation as it used to. Hence our schools are becoming stronger and more popular every year, although nearly all the children who attend them come from the families of those who are now Mormons or were such until very recently. In one Mormon town of 3000, we had a school last winter of 147 scholars. Continue to entrust to Christian people the mental and moral training of the children of Utah during the week, and their religious instruction from the Bible on the Sabbath, and they will sooner or later organize here a moral power for the overthrow of Mormonism against

which the gates of hell shall not prevail. To the women of the country, especially, we look for aid in the organization of these educational and Christian resources. And in behalf of this Presbytery, we hereby express our sincere gratitude to those who have heretofore so efficiently aided us in this great contest, either individually or through their local societies. At the weekly meetings for social prayer, let the evangelization of Utah be specially remembered before the Great Head of the Church. For all that has been already accomplished in Utah and for the encouraging prospects before us, we most heartily thank God and take courage.

In behalf of the Presbytery of Utah,

ROBT. G. McNIECE, *Minister*,

JOHN M. COYNER, *Elder*.

N. B. Contributions can be sent for this special work either to the Board of Church Erection, or the Board of Home Missions, 23 Centre st., N. Y. Or they can be sent directly to the Rev. R. G. McNiece, (Stated Clerk of Utah Presbytery), Salt Lake City. The smallest sums will be welcomed, and Sabbath Schools can aid us by taking scholarships to assist in paying the running expenses of the Schools. In Salt Lake City, a scholarship is \$30; outside of Salt Lake, \$20.

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The two offending peddlers (and as we abhor personalities, we do not deem it necessary that their names are George Gidney and Peter Signard) were immediately summoned before the Council of the elect answer for their misdeeds. Gidney being blessed with a wife and family, and appreciates the difficult situation only too well, with deep humility, on bended knees, besought pardon for his heinous crime, and received absolution. Signard, however, showed the hardness of his heart by refusing to express penitence, he did not feel or implore forgiveness where no sin had been committed, urging the frivolous excuse that a pure matter of business, with no sinister motive could not of itself imply a falling from grace.

The true church, of course, could not in justice to itself remain satisfied with empty threats and protests against the innovators. The Presbyterians had been put to considerable expense for glazing their building. This structure was a standing insult to the snithful polygamists, and saintly hands soon found employment in demolishing the windows. Willful destruction of property may not seem to the bigoted Gentile mind, the most logical and convincing sort of argument, but in this instance it had the desired effect of compelling the rebellious Presbyterians to pay for their glass the second time.

This is but one of the many "accidental" occurrences that befall a Gentile who sets himself up in spiritual opposition to the Lord's anointed.

Other equally pleasant little episodes might be mentioned to prove that Brigham is not likely to fall from grace, but we reserve them for another occasion, merely remarking in conclusion, that "that hell-hound," as one of the Bishops of this stake politely styles the new missionary, was recently observed in a Brigham butcher shop, patiently waiting to be attended to, and bearing with characteristic equan-

imity the continued efforts of the shop-keeper to ignore his presence.

REVELATOR.

CORINNE, Utah, June 19 1878.

EARLY UTAH METHODISM.

[By request, we publish this number the statistical portion of the report of "Utah Methodism, from the opening of the Mission in Salt Lake City, May 8, 1870, to the organization of the Rocky Mountain Conference at its session in Salt Lake City, August 8—11, 1872, Bishop Foster presiding, or for a period of two years and three months." This report in full is in the printed Minutes of the Rocky Mountain Conference in 1872. The work in the period covered by this report was especially indebted to the princely donations of four of the most generous laymen of the Methodist Church, viz.: F. H. Root, Esq., Buffalo, N. Y., Wm. Hoyt, Esq., New York City, Eliphalet Remington, Esq., and Philo Remington, Esq., Ilion, N. Y.—ED. R. M. C. A.]

E. Resident Missionaries.

G. M. PEIRCE, (Central New York Conference) entered his field of labor as missionary to Salt Lake City, May 8, 1870; received appointment from Bishop Ames, as Superintendent of Missions for Utah, June 13, 1870; directed by Bishop Ames, November 21, 1871, to visit, occupy, and supervise all sections on and near Union Pacific and Cental Pacific Railroads, outside of Utah, not occupied by preachers from the Colorado or Nevada Conferences; appointed Presiding Elder of the Salt Lake District of the Rocky Mountain Conference, at its organization, Aug. 8—11, 1872.

A. M. DANELY (local preacher,) employed to take charge, for one week, of the Salt Lake Seminary, opened by Rev. G. M. Peirce, September 12, 1870, the expected Principal not having arrived; employ-

ed to take charge of the mission at Ogden, September 21, 1870, previously opened with preaching by G. M. Peirce in the passenger depot of the Union Pacific and Central Pacific Railroads, June 28, 1870; returned east, November 28, 1870.

ERASTUS SMITH (local preacher) arrived at Salt Lake City, September 18, 1870, to take charge of Salt Lake Seminary first three terms, or for the School Year 1870—71: employed to take charge of the mission at Tooele, which was opened with discourse by G. M. Peirce, July 13, 1851: as probationer in the Rocky Mountain Conference, appointed to Tooele and Ophir Circuits, August 11, 1872.

W. C. DAMON, (California Conference) entered on his work as preacher in charge Corinne Mission September 24, 1870. For over a year also Principal Corinne Seminary; remained in charge at Corinne until the first session of the Rocky Mountain Conference, Aug. 8—11, 1872, when he was retransferred to the California Conference.

O. D. TEALL (local preacher) employed to take charge of the mission at Ogden, and entered on his work November 28, 1870; remained in charge until August 11, 1872; also Principal Ogden Graded School of the Methodist Episcopal Church.

JAS. B. SEYMOUR (Illinois Conference) employed to take charge of the Evanston Circuit, (which had been previously opened with preaching by G. M. Peirce, at Wasatch, June 2, 1870, and at Evanston, Oct. ober 19, 1870,) and entered on his work May 24, 1872. Returned to Illinois, August 29, 1871.

F. S. STEIN (local preacher) arrived in Salt Lake City, to take charge of the Salt Lake Seminary, August 3, 1871; also employed as assistant pastor Salt Lake City, April 1, 1872; remained in such positions until August 11, 1872, when as probationer in the Rocky

Mountain Conference, he was appointed Principal of the Rocky Mountain Conference Seminary, (late Salt Lake Seminary) and preacher in charge Salt Lake Circuit.

J. M. JAMESON (Ohio Conference) entered on his work as pastor Salt Lake City, November, 1871; which position he occupied until August 11, 1872, when he was appointed presiding elder Corinne District and preacher in charge Corinne Circuit.

C. C. NICHOLS (local preacher) employed to open and take charge of Ophir and Lewiston Missions; entered on his work February 1, 1872; remained until August 11, 1872.

T. S. UREN (local preacher) employed to open and take charge of Palisade Circuit Missions, Nevada; entered on his work April, 1872; remained in this position, in connection with the Utah Missions until August 11, 1872, when himself and work were placed in connection with the Nevada Conference.

W. CARVER (Minnesota Conference) employed to supply Corinne Circuit for the month of May, 1872.

II. Churches, with previous Places of Meeting.

SALT LAKE CITY.—First sermon by resident missionary, G. M. Peirce, in Independence Hall, May 15, 1870, Drs. Hatfield and Fowler of Chicago, being present and also making remarks. Faust's Hall, an unfinished hay loft over a livery stable, in a rock building, 30x100 feet, was engaged May 10, 1870, for one year, at \$600 a year. First meeting in Faust's Hall, May 22d; forty present. Occupied Faust's Hall until Aug. 9, 1871, inclusive. Aug. 13, commenced using the Liberal Institute, with preaching in the morning, and Sabbath School at 2 P. M., the hall being used for other purposes in the evening. Commenced evening preaching in the Salt Lake Seminary rooms on Main street, September 3, 1871. Occupied the Liberal Institute and the

Seminary rooms in this way for meetings, until Dec. 31, 1871; on which last day meetings were commenced in the basement rooms of the new church. October 9, 1871, received orders from Dr. Kynett to commence at once the basement of our church according to plans furnished by Cass Chapman, Chicago; meeting of trustees in response, October 10; advertised for proposals, October 11; contract let for basement of building, October 16; broke ground for building, October 18; exercises of the laying of the corner stone, November 20, address by G. M. Peirce; opening services of the basement rooms of new building, December 31, 1871, with addresses by J. M. Jameson, G. M. Peirce, F. S. Stein, and W. Carver. Money expended to opening services, over \$16,000; of which Church Extension Society donated \$5,000, and loaned other \$5,000.

CORINNE.—First preaching by resident Methodist missionary, G. M. Peirce, June 15, 1870. Preaching occasionally subsequently in various places until church built.—During visit by Bishop Ames, Chaplain McCabe, and G. M. Peirce, after a sermon on the morning of July 17, in the Opera House, by Bishop Ames, and in the evening at the same place by Chaplain McCabe, a subscription was started by Chaplain McCabe for a Methodist Church in Corinne; \$1,100 was subscribed that evening. The next day, July 18, \$400 additional subscription was secured by McCabe and Peirce.—The same day a lot was selected and advertisement prepared for proposals: July 26, contract let for the building of the church. Church dedicated by Chaplain McCabe, assisted by G. M. Peirce, September 20, 1870; this being the first regular church dedication in Utah. The church cost over \$4,000, of which the Church Extension Society paid \$1,000.

OGDEN.—First meeting by resident missionary, G. M. Peirce, in

passenger depot Union Pacific and Central Pacific Railroads, June 28, 1870. Ogden Theater building hired for four weeks, for meeting, at \$5 a Sabbath, September 22, 1870. When time expired, Oct. 11, Cordon's Hall was engaged at \$12 a month. The last of December, Leavitt's Hall was engaged at \$18 a month. Hired a blacksmith shop property, May, 1871; began meetings in this property fitted up as a hall and a parsonage, June 4, 1871. Bought this property, with the concurrent advice of Bishop Janes, September 29, 1871; price \$1,700; the Church Extension Society paid \$1,200 of this sum. A note was given for the balance by G. M. Peirce and O. D. Teall, for eight months. At the end of this time, Eliphalet and Philo Remington, Ilion, New York, with a slight assistance, lifted the note, and freed the church from indebtedness.

EVANSTON.—Preaching here first by G. M. Peirce, October 19, 1870. Church built here in the summer of 1871; cost about \$2,000, of which the Church Extension Society paid \$1,000, and the people of the place the balance. Settees furnished for the church, by F. H. Root, Esq. and others, Buffalo, N. Y., June, 1872.

III. Mission Schools.

SALT LAKE SEMINARY, now the ROCKY MOUNTAIN SEMINARY.—Started September 12, 1870, with one teacher and twenty-eight students. At the close of the Spring Term, 1872, six teachers and two hundred students. Occupied Independence Hall first three terms; rooms on Main street one term; then new Methodist Church.

OGDEN GRADED SCHOOL—Started January 3, 1871, with one teacher and six scholars; at the close of the Spring Term, 1872, three teachers and ninety-five students.

TOOELE ACADEMY.—Started September, 1871; at the close of Spring Term, 1872, two teachers and forty-five students.

MEXICO.

[From Mrs. HUTCHINSON.]

WE had communion last Sabbath, receiving some forty-four new members—some old, gray-haired men, and quite a number of young lads, who may yet be the stay of the Church. It was quite a solemn sight. Mr. Morales, our minister here, has just started towards Acapulco on a Missionary journey, to visit all the various little centres we have there. Probably he will not feel it best to go to Acapulco yet, but we think the visit will strengthen and encourage, and be productive of much good.

There has been very little rain this season, and we fear there will be suffering from failure of crops. The country seems very quiet politically. We hear from San Luis Potosi that the work is progressing well.

HOME WORK.

WE have another appeal from Mr. Coyner for the "Salt Lake City Seminary," whose claims we have so often presented. The following account of Utah and its needs is from the pen of a Missionary there, and gives such a picture of the terrible state of morals and religion as must rouse our Christian sisters to readiness to aid in ridding that portion of our fair land of this terrible scourge of Mormonism.

UTAH AND MORMONISM.

THIS is a very peculiar and trying field, much more like a Foreign than a Home Mission Field. The people, to be sure, speak English; have been accustomed, many of them, to our modes of worship, and large numbers have been members of Christian churches in the "States" or in Europe. But they have embraced a delusion, and so long followed a religious system, debasing, at the same time it is strangely infatuating, and have been so long isolated from the world, and taught they were the chosen peculiar people of the Lord, and had held up to their gaze and adoration a pretended prophet to the almost utter ex-

Seminary rooms in this way for meetings, until Dec. 31, 1871; on which last day meetings were commenced in the basement rooms of the new church. October 9, 1871, received orders from Dr. Kynett to commence at once the basement of our church accord-
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clusion of Christ, that they have become fanatical bigots, self-righteous, tyrannical, and almost idolatrous. Their faith is a strange, very strange, and diabolical mixture of nearly every erroneous and unscriptural doctrine known, with much that pertains to the true faith. Some of their tenets are extremely abhorrent, such as: "God is a person, of body, parts and passions like ourselves. There is no salvation for woman except by becoming the wife of a Good Latter Day Saint."

When one first comes among this people, and sees, contrary to his previously formed ideas, what would be elsewhere evidences of Christianity, civilization and culture, such as large neat churches, numerous and good-looking school-houses, commodious and comfortable, even some elegant dwellings, well-dressed and intelligent-looking people, who receive him with apparent cordiality and professions of liberality; when one sees all this he feels that his impressions must have been erroneous and unjust to the Mormons. And if easily deceived and not well grounded in the Christian faith, the kind attentions of some of the leading "Saints," and their earnestness, might lead him, as it too often has others, to join himself to them. But let the newcomer cautiously investigate below the surface, become familiar with their religious services, their schools, their institutions, and the moral and intellectual status of the people, and he will be ready then to believe all that he has heard or read of this gigantic fraud and infamous imposture.

Attend their services on the Lord's Day, and you listen to the most singular "address" and observe the strangest conduct on the part of the audience. Perhaps one of their speakers (of which there are usually from three to ten on the stage) will come forward, and for a half hour or an hour harangue the people on such topics as planting shade-trees, keeping the calves out of the streets, buying so much fresh meat in warm weather, using Chicago packed lard, eating confectionery, etc., etc.; then will follow the ever-ready and oft-repeated gammon about the revelations to Joe Smith, their prophet and seer. The people will be told of wonderful proofs of their being God's chosen; that Christ's coming is near at hand, when, with the angels, He

from the Bible he announced his text as 16th verse of 3d chapter of John, and commenced by saying: "We as Latter-day Saints believe in Christ—of course we do. We believe in the Atonement; you all understand that. But we don't believe in it as them other folks do who call themselves Christians. We don't believe it is a subject to be *took* up at all times on all occasions and discussed upon; you all understand that," etc. He then went on with a most illiterate, incoherent and pointless lingo for three-quarters of an hour, during which the audience (a large one) kept up a busy whispering, tittering, moving about, going in and out, and one lady took off her hat, and took down and put up her back hair. Nobody seemed to pay the least attention to the speaker.

Now I want to tell you what we are trying to do, and our needs. We have here in Springville a school in a very small "shell" building, provided with rude benches and desks for thirty-eight scholars. These are all filled by "Fourth or Fifth Reader" scholars (as they call them here) from the families of Apostate Mormons and some of the more liberal Mormons. We could have a very large school had we a suitable building, as the teacher is very competent, and is gaining the confidence of all but the most fanatical. One "Saint" goes about telling the children he would "as soon have his sons and daughters sent to hell as to that Gentile school!" but he is not heeded, and his own grandsons attend our Sunday-school.

At Payson I have fitted up a hall, and have a day-school there as well as Sabbath services and Sunday-school. This is a rigid Mormon town, with very few Gentiles or Liberals, and they very poor. We need a building, and have a lot already paid for. The people of Springville will contribute something in material and labor, but we want money to help pay teachers to buy coal, etc. We want Sunday-school papers and books, Bibles for distribution, etc.

Springville and Payson are both towns of about 2,500 inhabitants—the former the more important, and destined to be the larger place. We want to establish a Presbyterian Academy here. In Provo, our country seat, six miles north, is an Acad-

Seminary rooms in this way for meetings, until Dec. 31, 1871; on which last day meetings were commenced in the basement rooms of the new church. October 9, 1871, received orders to commence at our church accomplished by Cass C. meeting of trust October 10; advertisement October 11; commitment of building ground for building exercises of the last stone, November M. Peirce; open basement rooms December 31, 1871 by J. M. Jameson S. Stein, and W. expended to operation Society donated other \$5,000

CORINNE.—First resident Methodist M. Peirce, June 1871, visiting occasionally various places until During visit by Bishoplain McCabe, and after a sermon on the 17th, in the Opera House, and in the same place by Chaplain McCabe for a subscription was secured by McCabe in Corinne; \$1,100 that evening. The 18th, \$400 additional secured by McCabe. The same day a lot of advertisement prepared: July 26, contract building of the church dedicated by Chaplain assisted by G. M. Peirce 20, 1870; this being church dedication church cost over \$4 the Church Extension \$1,000.

OGDEN.—First Methodist missionary, G.

passenger depot Union Pacific and Central Pacific Railroads, June 28, 1870. Ogden Theater building hired for four weeks, for meeting, at \$5 a Sabbath, September 22, 1870. When time expired, Oct. 11, 1870.

UTAH AND MORMANISM.

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will visit them, sit with them, talk and eat with them; that then the untold millions living in the region of the *North Pole* will come down to these valleys; then all the saints throughout the world will come to Zion (Utah), and all those unconverted to Mormonism will be burnt up, etc., etc.

Visit the families, and you will find the most pitiable ignorance among nearly all the children. An ordinarily well-educated young man or woman is not to be found in one family out of a hundred, and what we would call a well-educated young man is not to be found in Utah out of Salt Lake City. "Then what are all their good school-houses for?" you ask. They are used for various so-called religious services, such as "Elders' Quorums," "Teachers' Quorums," "Council Meetings," "Ward Meetings," etc. At these meetings the affairs of the Church, danger from "Gentiles," etc., are discussed, and instruction given in their doctrines, confessions and prayers made. Then dancing parties are frequently held in them, as dancing is religiously attended to here, and with the approval of the priesthood, who are present, and often open gatherings with prayer, which frequently end in a row. Profanity and vulgarity is so common among all the young men as to fail to bring a blush upon the cheeks of the gentler sex, who themselves indulge in the coarsest slang. The school-houses are used for schools, but such schools! The utmost confusion prevails, and teachers are generally very ignorant and very careless; so that nothing is learned thoroughly, and those, who seem to have studied quite advanced subjects appear totally ignorant of the first principles.

In the Mormon Sunday-schools the children are taught little of the Bible and much of the Book of Mormon. Ask many boys or girls of twelve years of age, "Who was the first man?" and they will reply, "Brigham." The Bible is ignored almost entirely in their religious services, except as it is quoted to strange purpose by their speakers. I have attended a few of their Sabbath services and never heard a word read in that sacred book, nor any allusion made to it, except by one man who called it his "Almanick." At a recent service one of the "Teachers" took the subject of the "Atonement." Without a word read

that Christ's coming is near at hand, when, with the angels, He

MORMON HORRORS!

Judge Cradlebaugh's Speech in Congress in 1863.

Terrible Arraignment of the Blood-Stained Mormon Church.

Graphic Account of the Mountain Meadows Massacre.

Blood AtoneMENT Openly Preached by Brigham Young and His Apostles.

A Reeking, Filthy, Bloody Scab on the Nation.

Let No Tool Stand in the Way of Wiping it Out.

Mr. Cradlebaugh.—Mr. Speaker, having resided for some time among the Mormons, become acquainted with their ecclesiastical policy, their habits, and their crimes, I feel that I would not be discharging my duty if I failed to impart such information as I have acquired in regard to this people in our midst who are building up, consolidating, and carrying on a system subversive of the Constitution and laws, and fatal to morals and true religion.

The remoteness of Utah from the settled regions of our country, and the absence of any general intercourse between the Mormons and the masses of our people, have served to keep the latter almost complete ignorance of the character and designs of the former. That ignorance, pardonable at first, becomes criminal when the avenues to a full knowledge are open to us.

Mormonism is one of the monstrosities of the age in which we live. It seems to have been left for the model Republic of the world, for the nineteenth century, when the light of knowledge is more generally diffused than ever before, when in art, science and philosophy we have surpassed all that ages of the past can show, to produce an idle, worthless vagabond of an impostor, who heralds forth a creed repulsive to every refined mind, opposed to every generous impulse of the human heart, and a faith which commands a violation of the rights of hospitality, sanctifies falsehood, enforces the systematic degradation of women, not only permits, but orders, the commission of the vilest lusts, in the name of Almighty God himself, and teaches that it is a sacred duty to commit the crimes of theft and murder. It is surprising that such faith, taught, too, in the coarsest and most vulgar way, should meet with any success. Yet in less than a third of a century it girdles the globe. Its missionaries are planted in every place. You find them all over Europe, thick through England and Wales, traversing Asia and Africa, and braving the billows of the southern oceans to seek proselytes. And, as if to crown its achievements, it establishes itself in the heart of one of the greatest and most powerful governments of the world, establishes therein a theocratic government overriding all other government, putting the laws at defiance, and now seeks to consummate and perpetuate itself by acquiring a State sovereignty and by being placed on an equality with the other States of the Union.

Mormonism is in part a conglomerate of illy cemented creeds from other religions, and in part founded upon the eccentric production of one Spaulding, who, having failed as a preacher and shepherd, undertook to write a historical novel. He had a smattering of biblical knowledge, and chose for his subject "the history of the lost tribes of Israel." The whole was supposed to be communicated by the Indians, and the last of the series was named Mormon, representing that he had buried the book. It was a dull, tedious, interminable volume, marked by ignorance and folly. The work was so flat, stupid and insipid, that no publisher could be induced to bring it before the world. Poor Spaulding at length went to his grave, and the manuscript remained a neglected roll in the possession of his widow.

Then arose Joe Smith, more ready to live by his wits than by the labor of his hands. Smith had, early in life, manifested a turn for pious frauds. He had figured in several wrestling matches with the devil, and had been conspicuous in giving in eventful experiences in religion at certain revivals. He announced that he had dug up the book of Mormon which taught the true religion; this was none other than poor Spaulding's manuscript which he had purloined from the widow. In his hands the manuscript became the basis of Mormonism. Joe became a prophet; the founder of a religious sect; the president of a swindling bank; the builder of the city of Nauvoo; mayor of the city; general of the armies of Israel; candidate for President of the United States; and finally a martyr, as the Saints choose to call him. But the truth is that his villainies, together with the villainies of his followers, brought down upon him the just vengeance of the people of Illinois and Missouri, and his career was brought to an end by his being shot while confined in jail in Carthage. It was unfortunate that such was his end, for his followers raised the old cry of martyrdom and persecution, and, as always proved, "the blood of the martyr was the seed of the church."

Mormonism repudiates the celibacy imposed by the Catholic religion upon its priesthood, and takes in its stead the voluptuous impositions of the Mohammedan church. It preaches openly that the more wives and children its men have in this world, the purer, more influential and conspicuous will they be in the next; that wives, children, and property will not be restored, but doubt

led in the resurrection. It adopts the use of prayers and baptism for the dead, as a part of its creed. Mormons claim to be favored with marvelous gifts—the power of speaking in tongues, of casting out devils, of curing the sick, and of healing the lame and the halt. They claim that they have a living prophet, seer and revelator who holds the keys of the Kingdom of Heaven, and through whose intercession alone access can be had. They recognize the Bible, but they interpret it for themselves, and hold that it is subject to be changed by new revelation, which, they say, supercedes old revelation. One of their doctrines is that of continued progression to ultimate perfection. They say God was but a man, who went out developing and increasing until he reached his present high capacity; and they teach that Mormons will be equal to him; in a word, that good Mormons will become gods. They teach the shedding of blood for remission of sins, or, in other words, that if a Mormon apostatizes his throat shall be cut, and his blood poured out upon the ground for the remission of his sin. They also practice other revolting doctrines, such as are only carried out in polygamous countries, which is evidenced by a number of mutilated persons in their midst. They hold that the prophet's revelations are binding upon their consciences, and that they are bound to obey him in all things. They say that the earth and the fulness thereof are the Lord's; that they are God's chosen people on earth; that their mission on earth is to take charge of God's property, and, as faithful stewards, that it is their duty to obtain it, and are taught that, in obtaining it, they must not get in debt to the Lord's enemies for it; in other words, they teach that it is a duty to rob and steal from Gentiles. They have christened themselves "The Church of Jesus Christ of Latter-day Saints." They claim that Mormonism is to go on spreading until it overthrows all the nations of the earth, and, if necessary for its accomplishment, its success shall be consummated by the sword; that Jackson, once a Missouri, is to be the seat of empire of the Mormon Church; that hence the Mormons are to be finally gathered, and that from that Zion shall proceed a power that will depose kings, subvert dynasties, and subjugate all the nations of the earth.

I have said that their doctrines were repulsive to every refined mind. Every other false faith which has reigned in evil time upon this goodly world of ours has had some kindly and redeeming features. Even the semi-theocracy of the Aztecs, as Prescott tells you, dignified as it was by horrid and bloody rites, was not without them. Buddhism and Brahmanism, with all their misshapen fables, still incultured, in no small degree, a pure code of morals. Nor is the like assertion untrue of Mohammedanism. It was reserved for Mormonism, far off in the bosom of our beloved land, to rear its head, naked in all its hideous deformity, and unblushing, yes, defiantly, proclaim a creed without the least redeeming feature, and of such character that the Thangism of India cannot match it.

So at variance is the practice of polygamy with all the instincts of humanity, that it has to be passed upon the people with the greatest assiduity as a part of their religious duty. It is astonishing with what pertinacity through all their "sermons and discourses" it is justified and insisted on. Threats, entreaties, persuasions, and commands, are continually brought in play to enforce its cheerful observance. So revolting is it to the women, that to aid in its enforcement they are brutalized, their modesty destroyed by low, vile, vulgar expressions, such as I could not repeat, and would not ask the clerk to read in your hearing. If, however, my conjugal friend, the Delegate from Utah, will undertake such task, I will most cheerfully furnish him for him; certainly he ought not to hesitate. If they are proper to be repeated before large congregations of women and children in Salt Lake City, the representative of the church ought not to be ashamed at delegating them to this House. Will the Delegate from Utah read them?

CONDITION OF THE WOMEN.

But their teachings, officially reported by themselves, give you a better idea of their estimation of woman than anything I could say. I shall read to you from a few of their sermons on this subject, only observing that you may pick other passages inculcating similar doctrines, containing like threats, rebukes, and complaints, in nearly every sermon published in the church organ.

President J. M. Grant, in a sermon delivered September 21st, 1856, reported in the Deseret News, (volume 6, page 235,) said:

"And we have women here who like anything but the celestial law of God; and, if they could, would break under the cable of the church of Christ; there is scarcely a mother in Israel but would do it this day. And they talk to their husbands, and say that they have not seen a week's happiness since they became acquainted with that law, or since their husband took a second wife. They want to break up the church of God, and to break it from their husbands and from their family connections."

President Brigham Young, in a sermon delivered the same day, reported in the same paper, said:

"Now for my proposition; it is more particularly for my sisters, as it is for you; I am going to say for them, as well as for you. Men will say, 'my wife, though a most excellent woman, has not seen a happy day since I took my second wife.' 'No, not a happy day for a year.' It is not the women who are tied down and bound; that they are misused, and have not the liberty they ought to have; that many of them are wading through a perfect flood of tears, because of the conduct of some men, together with their own folly."

"I wish my women to understand that I am going to say for them, as well as for you, and I want those who are here to tell their sisters, yes, all the women of this community, and then write it back to the States, and do as you please with it. I am going to give you from this time to the 6th day of October next, for reflection, that you may determine whether you wish to stay with your husbands or not, and then I am going to set every woman at liberty, and say to them, 'now go your way, my women with the rest, go your way.' And my wives have got to do one of two things; either stand up for their husbands, and defend the effluvia of this world and live their religion, or they may leave, for I will not have them about me. I will go to Heaven alone, rather than have scratching and fighting around me. I will set all at liberty. 'What, first wife, too?' Yes, I will liberate you all,

"I know what my women will say; they will say, 'you can't liberate my women, as you please, Brigham.' But I want to go somewhere and do something to get rid of the whippers; I do not want them to receive a part of the truth and spurn the rest out of doors."

"Let every man, then, treat his wives, keep them enough to clothe his body; and say to your wives, 'take all that I have and be set at liberty; but if you stay with me you shall comply with the law of God, and that, too, without any murmuring and whining. You must fulfill the law of God in every respect, and round up your shoulders to walk up to the mark without any grunting.'"

"Now, recollect, that two weeks from tomorrow I am going to set you all at liberty. But the first wife will say, 'it is hard, for I have lived with my husband twenty years or thirty, and my children are all grown up, and it is a great trial for him to have more women than will bear children. If my wife had borne me all the children that she ever would bear, the celestial law would teach me to take young women that would have children.'"

"Sisters, I am not joking; I do not throw out my proposition to banish your fellows, to see whether you will leave your husbands, all or any of you. But I do know that there is no cessation to the evaluating whinnies of many of the women of this Territory. And if the women will turn from the commandments of God and continue to resist the order of Heaven, I will pray that the curse of the Almighty may be close to their heels, and that it may be following them all the day long. And those that enter into it and are faithful, I will promise them that they shall be queens in Heaven and rulers for all eternity."

President Heber C. Kimball, in a discourse delivered in the Tabernacle, November 9th, 1856, (Deseret News, volume 6, page 291,) said:

"I have no wife or child that has any right to rebel against me. If I violate my laws and commandments, they will tell me to the teeth just as quickly as though they transgressed the commandments and teachings of Brother Brigham. Does it give a woman a right to sin against me because she is my wife? No; but it is her duty to do my will as I do the will of my Father and my God. It is the duty of a woman to be obedient to her husband, and unless she is, I would not give a damn for all her goodly right of authority, nor for her either, if she will quarrel and lie about the work of God and the work of his servants."

"A disregard of plain and correct teachings is the reason why so many are dead and damned, and twice plucked up by the roots, and I would as soon baptize the devil as some of you."

October 6th, 1855, (volume 5, page 274,) Kimball said:

"If you oppose any of the works of God you will cultivate a spirit of apostasy. If you will not obey the commandments of God, the patriarchal order, which is of God, that course will corrupt you with apostasy, and you will go overboard. Still a great many do so, and strive to justify themselves in it; but they are not justified in it."

"The principle of plurality of wives never will be done away, although some sisters have had revelations that when this time passes away, and they go through the vale, every woman will have a husband to herself. I wish more of our young men would take to themselves wives, and the daughters of Zion would not wait for us old men to take them all. Go ahead upon the right principle, young gentlemen, and God bless you for ever and ever, and make you fruitful, that we may fill the mountains and then the earth, with righteous inhabitants."

April 23d, 1854, President Heber C. Kimball said in the Tabernacle, (see Deseret News, volume 4, No. 20):

"There are some of the ladies who are so happy in their present situation; but that woman who cannot be happy with one man cannot be happy with two. You know all women are good, or ought to be. They are made for angelic beings, and I would like to see them act more angelic in their behavior. You were made more angelic and a little more man, and I would like to see you make of rougher material to open the way out down hives and kill the snakes—that women may walk along through life, and not soil and tear their skirts. When you see a woman with ragged skirts you may know she wears the nonconformities, for she is doing the man's business, and has not time to cut off the ragged hanging about her. From this time henceforth you may know what woman was her husband's partner. May the Lord bless you. Amen."

President Heber C. Kimball, in a lengthened discourse, delivered in the Tabernacle on the 6th day of April, 1857, took occasion to say:

"I would not be afraid to promise a man who is sixty years of age, if he will take the counsel of Brother Brigham and his brethren, that he will live to see his children, and that a man who has but one wife, and is inclined to that doctrine, soon begins to wither and dry up, while a man who goes into plurality looks fresh, young, and sprightly. Why is this? Because God loves that man, and because he honors his wife, and his wife honors him. Some may not believe this; but I not only believe it, but I also know it. For a man of God is to be confined to one woman is a small business, for it is as much as we can do to keep under the burdens we have to carry. If we had one woman apiece, should I be able to have one woman apiece?"

President Heber C. Kimball used the following language in a discourse instructing a band of missionaries about to start on their mission:

"I say to those who are elected to go on missions, go, if you never return, and commit what you have into the hands of God—your wives, your children, your brethren, and your property. Let truth and righteousness be your motto, and don't go into the world for anything else but to preach the Gospel, build up the kingdom of God, and gain the sheep into the fold. You are sent out as shepherds to gather the sheep together, and remember that they are not your sheep; they belong to him that sends you; then don't make a choice of any of these sheep, don't make selections before they are brought home and put into the fold. You understand that. Amen."

Such, then, is Mormonism in regard to all that beautifies life in the conjugal relation; such are their sentiments and commands pronounced under the assumed authority of God upon the female sex. When President Kimball calls his numerous wives his "cows," he but reflects the Mormon idea of women in the social scale.

The view is sickening. I turn with loathing and disgust from their legalized status of systematic debauchery and lust. Before it the entire native recoils. No wonder that it requires the whole machinery of the Mormon church, threats, and intimidations to compel the women to submit to it. I pity that man or woman who can for one moment look upon this organized, systematic, enforced degradation and prostitution with any other feeling than that of abhorrence and disgust. In matters of affection woman is a monopolist—she wants the whole heart, or she wants none. But in Utah she is compelled to take the part only of the smallest of hearts—a Mormon's heart—little attention and no devotion.

THEFT AND ROBBERY.

I have said that robbery, as well as lust, was sanctified by the Mormon creed. One from many evidences of such teachings will suffice. In a sermon delivered by Heber C. Kimball, September 15th, 1857, after proclaiming the coming overthrow of their enemies, and their subjection, he continues:

"Now says the Lord, 'take that spoil; I command it unto you, my people.' The Lord will provide for the Saints when necessary, and in his own way."

In the same sermon he quoted from the Book of Doctrine and Covenants on the same subject as follows:

"Behold, it is said in my law, thou art forbidden to get in debt to thine enemies; but behold it is not said at any time that the Lord should not take when He pleases and pay as seemeth Him good. Wherefore, as ye are agents, and on the Lord's errand, whatever ye do according to the will of the Lord is the Lord's business, and He hath provided for you in His saints in these last days, that they may obtain an inheritance in the land of Zion. And behold, I, the Lord, declare it unto you, and my words are sure and shall not fail. But all things must come to pass in their time; wherefore, he that is in well-doing, for ye are laying the foundation of a great work, and out of small things proceedeth that which is great."

The code of the Spartans allowed theft as a sort of discipline for their youth, who were to be thus fitted for the strategy of war, so necessary among a primitive and martial people; but in no country or age before has robbery been taught as a divine ordinance, the observance of which is binding as conducive to the aggrandizement of His people. Yet, here at last, in the "ferment of an unseemly civilization," it stands forth in the boldest relief that language dare give. "The trumpet" here "gives no uncertain sound."

SHEDDING BLOOD FOR THE REMISSION OF SINS.

But the picture, true to life as it is, has yet darker shades. Murder is openly commanded, and incessant appeals from the self-constituted apostles of Almighty God prove beyond all doubt that its execution is considered and urged as one of the fundamental doctrines to be enforced and acted on by the faithful of the Latter-day Saints. The doctrines which from their own books I have just read may perhaps merely disgust, but the doctrine of which I have now from the same source to deduce proofs will horrify. In the few extracts I have to give you, (to which, if time allowed, I might add a thousand more,) the right and duty of the church to "spill blood" is asserted in the plainest and coarsest words that our Anglo-Saxon language can afford. Theft, lust, and murder are canonized in the Mormon creed.

"It is as if the fiends prevailed. Against the seraphs they assailed, And thronged on heavenly seats should dwell."

The free inheritors of hell!

I read to you from a "discourse" of President Brigham Young, delivered September 21st, 1856:

"There are some which men commit for which they cannot receive forgiveness in this world, or in that which is to come; and if they had their eyes open to their true condition, they would be perfectly willing to have their blood spilled upon the ground, and the smoke thereof might ascend to Heaven as an offering for their sins; whereas, if they do not, they will stick to them and remain upon them in the spirit world."

"I know, when you hear my brethren talking about cutting people off from the earth, that you consider it is strong doctrine, but it is to save them, not to destroy them." * * * * *

"It is true the blood of the Son of God was shed for sins through the fall and those committed by men, yet men can commit sins which it can never remit. As it was in ancient days, so it is in our day; and though the principles are taught publicly from this stand, still the people do not understand them; yet the law is precisely the same. There are sins that can be atoned for by an offering upon an altar as in ancient days; and there are sins that the blood of a man, or of a calf, or of a lamb, or of a dove cannot remit, but they must be atoned for by the blood of the man. That is the reason why men talk to you as they do from this stand; they understand the doctrine, and throw out a few words about it. You have seen, I trust, that doctrine, but you do not understand it."

Of entirely a similar nature is a "discourse" of President Jedediah M. Grant, delivered March 12th, 1854; he is speaking of what he calls "covenant-breakers"—those who leave the Mormon church—and he says:

"Then what ought this meek people who keep the commandments of God to do unto them? 'Why,' says one, 'they ought to pray to the Lord to kill them.' I want to know if you would wish the Lord to come down and do all your dirty work? Many of the Latter-day Saints will pray, and plead, and supplicate the Lord to do a thousand things they themselves would be ashamed to do."

"When a man prays for a thing, he ought to be willing to perform it himself. But if the Latter-day Saints should put up with the faith of the very meek, but faithful ones among them, and it would cause a great deal of whining in Israel."

"Then there was another old commandment. The Lord God commanded them not to pity the person whom they killed, but to execute the law of God upon persons worthy of death. This should be done by the entire congregation, showing no pity. I have thought there would have to be quite a revolution among the Mormons before such a commandment could be obeyed completely by them. The Mormons have a great deal of sympathy. For instance, if they can get a man before the tribunal administering the law of the land, and succeed in getting a rope around his neck, and having him hung up like a dead dog, it is all right. But if the church and kingdom of God should step forth and execute the law of God, what would the Mormon sympathy it would cause. I wish we were in a situation favorable to our doing that which is justifiable before God, without any contaminating influence of Gentile amalgamation, laws, and traditions, that the people of God might lay the axe to the root of the tree, and every tree that briar-eth not forth good fruit might be hewn down."

"What do you believe that people would do right, and keep the law of God, by actually putting to death the transgressors? Putting to death the transgressors would exhibit the law of God, no matter by whom it was done. That is my opinion."

"You talk of the doings of different governments—the United States, if you please. What do they do with traitors? What mode do they adopt to punish traitors? They have a government that inflicts their lives? Examine, also, the doings of other earthly governments on this point, and you will find the same practice universal. I am not aware that there are any exceptions. But people will look into books of theology, and argue that the people of

God have a right to try people for fellowship, but they have no right to try them on property or life. That makes the devil laugh, saying: 'I have got them on a hook now; they can't out of me, and I will put eight or ten spirits worse than they are into their heretics, and send them back to mob them.'"

President Brigham Young (February 8th, 1857), said, in a discourse in the Tabernacle, (see Deseret News, volume 6, page 397):

"But now I say, in the name of the Lord, that if this people will sin no more, but faithfully keep their religion, their sins will be forgiven them without taking life. You are aware that when Brother Cummings came to the point of leaving our neighbors, he could say yes or no, as the case might be; that is true. But I want to connect it with the doctrine you read in the Bible. When will we love our neighbors as ourselves? In the first place, Jesus said that no man loveth his own flesh. It is admitted by all that every person loves himself. Now, if we do rightly love ourselves, we want to be saved and continue to exist. We want to go into the kingdom where we can enjoy eternity, and see no more of this mortal death. This is the desire of every person who believes in God. Now, take a person in this congregation, who has knowledge with being saved in the kingdom of our God and our Father, and being an exalted one—who knows and understands the principles of eternal life, and sees the beauty and exaltation of the eternities before him compared with the vain foolish things of the world; and suppose he is overtaken in a gross fault, that he has committed a sin which he knows will deprive him of that exaltation which he desires, and that he cannot attain to it without repenting of his sin. He knows that by having his blood shed, he will atone for that sin and be saved, and exalted with the gods; is there a man or woman in this house but what would say, 'shed my blood, that I may be saved and exalted with the gods?'"

"All mankind love themselves; and let these principles be known by an individual, and he would be glad to have his blood shed. That would be loving themselves even unto an eternal exaltation. Will you love your brothers and sisters likewise, when they have committed a sin that cannot atone for without the shedding of their blood? Will you love that man or woman who would not enough to shed their blood? That is what Jesus Christ meant. He never told a man or woman to love their neighbor in their wickedness. He never intended such a thing."

"I could refer you to plenty of instances where men have been righteously slain in order to atone for their sins. I have seen scores and hundreds of people for whom there would have been a chance in the last resurrection if their lives had been shed, and their blood spilled upon the ground as a smoking incense to the Almighty, but who are now angels to the devil, until our elder brother, Jesus Christ, raises them up, conquers death, hell, and the grave. I have known a great many men who have left their children, and women who have left their husbands, for the sake of a chance whatever for exaltation; but if their blood had been spilled, it would have been better for them. The wickedness and ignorance of the nations forbid this principle being in full force, but the time will come when the law of God will be in full force."

"This is loving our neighbor as ourselves; if he needs help, help him; and if he wants salvation, and it is necessary to spill his blood upon the ground in order that he may be saved, spill it. Any of you who have learned the principles of eternity, if you have sinned a sin requiring the shedding of blood, except the sin unto death, would not be satisfied or rest until your blood should be spilled, that you might gain that salvation you desire. That is the way to love mankind."

President J. M. Grant said, September 21, 1856; (Deseret News, volume 6, page 235):

"I say there are men and women here that I would advise to go to the president immediately, and ask him to appoint a committee to attend to their cases, and let a place be selected, and let that committee shed their blood."

"MEAN DEVILS." GOOD MORMON PREACHERS.

In a reported sermon, delivered by Brigham Young, November 9, 1856, (Deseret News, volume 6, page 291,) after speaking of not embracing men in his religion, he said:

"Some of the elders seemed to be tripped up in a moment, and were weak and faint with the members of this church; but, bless your souls, I would not have this people faintless, for the day of separation has not yet arrived. I have many a time in this stand dared the world to produce as many devils as we can; we can beat them at anything. We have the greatest and smoothest liars in the world, the cunningest and most adroit thieves, and any other shade of character that you can mention."

"We can pick out elders in Israel right here who can beat the world at game playing; we can pick out the cards, can cut and shuffle them with the smartest rogue on the face of God's footstool. I can produce elders here who can shave their smartest chavers, and take the money from them. We can heat the world at any game."

"We can heat them because we have men here that live in the light of the Lord; that have the holy priesthood, and hold the keys of the kingdom of God. But you may go through all the sectarian world and you cannot find a man capable of opening the door of the kingdom of God to admit others in. We can do that. We can do it by the power of the Lord, and sing out the best. We are the best looking and best set of people on the face of the earth; and they may begin any game they please, and we are on hand, and can heat them at anything they have a mind to begin. They may make sharp their two-edged swords, and cut the throats of the elders of Israel, and shed feathers, and whip them to death. We are not to be beat. We expect to be a stumbling block to the whole world, and a rock of offense to them."

Such a "sermon" needs no comment. It will be seen that the scheme of these religionists is quite broad enough to embrace polygamy, adultery, incest, perjury, blasphemy, robbery, and murder, as a part of its devilish plan.

MORMON INDEPENDENCE THREATENED.

Brigham Young in a discourse in the Tabernacle, August 31, 1856, (Deseret News, volume 5, page 219,) said:

"Mormonism is true, and fall hell cannot overthrow it. All the devil's servants on the earth may do all they can, and as Brother Clinton has just said, after twenty-six years' faithful operation and exertion by our enemies, what have they accomplished? They have succeeded in making plain an organized Territory, and they are determined to make us an independent State or government, as the Lord lives. [The congregation shouted 'amen!']"

"I say, as the Lord lives, we are bound to become a sovereign State in the Union, or an independent nation by ourselves."

"I have frequently told you, and I tell you again, that the very report of the church and kingdom of God, the sound of Mormonism, has been extended to the ears of the United States, and to all the world. 'Why, because as the Lord Almighty lives, and the prophets have ever spoken this work is destined to revolutionize the world, and bring all under subjection to the law of God.'"

The church government established by the Mormons to carry into operation the teachings from which I have so copiously extracted, is one of the most complete despotisms of the face of the earth. The mind on one man permeates through the whole mass of the people, and subjects to its unrelenting tyranny the souls and bodies of all. It reigns supreme in Church and State, in moral and even in the minutest domestic and social arrangements. Brigham's house is at once tabernacle, capitol, and harem; and Brigham himself is king, priest, lawyer, and chief politician. Is treason hatched in Utah?—Brigham is the head traitor. Are rebel troops mustered against the United States?—Brigham is their commander-in-chief. Is a law enacted?—Brigham's advice determines it. Is an offending "Gentile" or an Apostate Mormon to be assassinated?—the order emanates from Brigham. In addition to all this, he heals the afflicted by the laying on of hands, and comforts the widow by becoming her husband. It may be asked, does he do this without compensation? No, his pay is both high and certain. He taxes his deluded followers to the extent of all surplus property upon their arrival in the Territory. He subsequently taxes them to the extent of one-tenth of their annual productions and labor, and if reluctant to pay, he mercilessly snatches all they have. He has through the Legislature unrestricted license to tax merchants. By legislation, all estrays in the Territory are impounded and sold, and the proceeds paid over to him. By like authority he seizes upon the great highway between our Atlantic and Pacific possessions, grants exclusive rights to erect bridges and ferries across all the streams in the Territory, and fixes the toll at enormous rates, ranging from five to ten dollars for a team, expressly providing in the law that a portion of the receipts shall be paid over to himself, by which means, whether willing or unwilling, the emigrant to the Pacific coast is forced to build up the church, and furnish money to emigrate pious sisters to Zion to replenish the harems of the hoary-headed leaders of the church; and as if to consummate the matter of pay, all escheats in the Territory are to him; the property of the emigrant, and even the habiliments of the deceased may be sold, and the proceeds paid over to him. He selects for himself the choicest spots of land in the Territory, and they yield him their productions, none daring to interfere.

The timber in the mountains for a great distance from Salt Lake City belongs to him, and it is only by delivering each third load, as he shall order, that the gates are open and the citizen allowed to pass up City Creek canyon to obtain it. Having appropriated all that he desires for his own use, he has quite extensive tracts of country furnished him by the Federal Government as capital for his church. He sends his agents, denominating them missionaries, to Europe, who represent Utah as a paradise, and go into the market offering each proselyte who will come to Zion a homestead of a quarter section of land—being in return compensated by the addition of females to fill the harems, and the tithe which will in the future accrue to him. The cattle on a thousand hills exhibit his brand. He fixes his pay—pays himself. His pampered but plebeian body reposes in a palace, and scores of bright-eyed women call him husband. His deluded followers yield him implicit obedience, and a church organization known as "Danites," or "Destroying Angels," stand ready to protect his person, or avenge his wrongs, and to execute his pleasure. Brigham is both Church and State.

True, the atrocities committed in Utah are committed by him with his own hands, but they are committed by his underlings, and at his bidding. He claims that he is not a criminal, because his hand is not seen in the perpetration of crime. He pleads an "alibi," when he is known to be everywhere present in the Territory. He seeks to avert censure by feigning ignorance of the atrocities of his underlings. Such ignorance can only be supposable on the hypothesis that Mormonism is not a system and Brigham is not its head; that he is a despot without power, or a prophet without the ability to foresee.

Now, Brigham is either complete ruler in Utah, or he is nothing. The complicity of the church dignitaries, mayors of cities, and other Territorial officials, in the crimes that have been committed, demonstrates that those crimes were church crimes, and Brigham is the head of the church.

The legislation of the Territory are Mormons. The endowment oaths bind them to yield an implicit obedience to Brigham, as the head of the church, and political head of the Territory. His mandates are superior to all law. The Mormons are fanatics; they will keep their oath to obey him. Did not their religion induce, their fears would compel obedience, for the vengeance of Brigham, though silent, is swift, and fearful as the horrors of death can make it. Mormon punishment for Mormon apostasy is like the old curse of former Popes; it extends from the soles of the feet to the hairs of the head. It separates husband and wife; it reaches from the confiscation of property to the severance of the windpipe. Armed with such power over the hearts and lives of the people, Brigham defiantly drives the barbaric chariot of Mormon robbery, murder, polygamy, and incest over all law, in defiance of all Federal officials in the Territory. Brigham not only controls the legislation, but he controls the courts. He uses the one to aid him in accomplishing the other. On the 14th day of January, 1854, he caused to be passed the following law, which is still in force. (See revised laws of Utah, page 260.)

"That all questions of law, the meaning of writing other than laws, and the admissibility of testimony, shall be decided by the court; and no laws, nor parts of laws, shall be read, argued, cited, or adopted in any trial, during any trial, except those enacted by the Governor and Legislative Assembly of this Territory, and those passed by the Congress of the United States when applicable; and no report, decision, or opinions of any court shall be read, argued, cited or adopted as precedent in any other trial."

The common law, the wisdom of ages, which has come down to us as the handmaid of our civil and religious liberty, must be done away with, that the Mormon Church regulations may supply their place in Utah. But the law convenient it is to provide that the decisions made in a Utah court, under

[A Voice from the Mining Camp.]
**The Claims of the Mining Camp on
the Church for the Gospel.**

REV. J. P. SCHELL.

1874

Among the many different fields which demand attention, perhaps none has better claims on the Church for the gospel than the mining camp of our frontier districts.

From the time of the apostles until now the earliest endeavor of the missionary has been to plant the truth in the most active centers of thought and commerce. But it would be difficult to find anywhere a more intense exhibition of vitality than is presented in many of the newly-discovered mining regions of the West. The entire Pacific slope of our country is rich in all useful and precious minerals. It can hardly be thought extravagant to predict that this vast region will one day be the great mining center of the world. In such districts the mining camp is uniformly the *pioneer town*—the nucleus of a permanent settlement thereafter. Consequently, if the Church would do her part in shaping the moral character of the future settlement, she must plant the divine seed early in these prolific soils.

But it is not merely, nor mainly, in reference to the character of a *future* population that a mining camp has claims upon the missionary agencies of the Church. The men who at the present time locate and support these camps are in themselves a most interesting class. They are the true pioneers; the agents employed by Divine Providence to discover to the world the immense wealth of our country, and to insure its development by inducing immigration from abroad.

The fascination of a miner's life is such that when once fairly entered upon, he seldom quits it for any other employment. So that in order to reach him with the bread of life, it must be carried to him in his own wild home among the mountains—even as the ravens carried bread to Elijah, or as the prophet fed his fifties in the cave.

His calling, like that of the soldier and sailor, inures him to hardships, and places him in the midst of all manner of baneful temptations. It likewise removes him from the inspiring sympathies of home, and from the sacred

voices and ministries of the Christian Sabbath. Thus, in a conflict which is dire and hazardous enough at best, he is left unaided and alone. It is not to be wondered at, therefore, that in this land of the enemy the slain should so far outnumber the living.

In many, perhaps in a majority of instances, it will be found that the men who throng our mining camps have wandered hither from Christian homes in the East. It not unfrequently happens that you will meet with one who will confess to you that his name is still on the roll of church-membership in his native town. And yet here, too often indeed, he will appear to you to be a very prodigal, self-hired to the Devil, and perishing in his service from spiritual want. But if Jesus had compassion for such as these,—and his tender delineation of the prodigal's career has never failed to move the heart!—shall not we, the Christian men and women of this land, be moved to active sympathy?

Utah, Utah.—Encouraging reports are received from this mining camp. Rev. J. P. Schell is pushing forward church work with his accustomed energy and success. The free reading-room for the miners is proving a great success, and should encourage the establishment of others in connection with the Church throughout the mining regions. 1874

UTAH.—The church schools at Salt Lake City and Mt. Pleasant have opened with an encouraging attendance of pupils. 25

On December 4, Rev. Sheldon Jackson, assisted by Rev. C. M. Parks and Elder Anderson, organized a Presbyterian Church of eleven members at Logan, Utah. Messrs Hardenbrook and Walker were elected ruling elders. 1878

THE Missionary Church of Rev. F. L. Arnold, at Evanston, on the frontier of Utah, is enjoying a precious revival.

THE MORMON PROPHET AND BOOK OF MORMON.

BY THE REV. R. G. M'NEICE.

SALT LAKE CITY, *Mar. 12, 1879.*

One of the most ridiculous things connected with the history of the Mormons is their attempt to hold up Joseph Smith as an inspired prophet and a good and noble man. If he had lived a thousand years ago his friends might, perhaps, have had an easier task, although the modern attempts to make out Judas Iscariot a model Christian Apostle have not been noted for their success. But Joseph Smith has been dead only thirty-five years, and hence there are many men living who used to be his neighbors, and who know all about his character. It is not yet fifty years since he removed from Ontario County, New York, where the grand swindle of Mormonism originated. So that we are not yet beyond the personal knowledge of those who were even then his neighbors.

TESTIMONY OF SMITH'S NEIGHBORS.

And judging from the explicit testimony of the latter, no man ever left a community carrying with him a worse reputation for immorality, deception, falsehood, and dishonesty of every kind. For example, the Rev. Jesse Townsend, writing from Palmyra, New York, in 1833, (three years after the Smith family had moved to Ohio,) in reply to a letter of inquiry about the Mormons, states that he had known Joe Smith for ten years; that he was "a person of questionable character, of intemperate habits, and latterly a noted *money digger*;" that he lived in "a sequestered neighborhood where, with his dupes, his impostures and low cunning gave him a reputation for being smart;" that "he dare not come to Palmyra from fear of his creditors, for he ran away to avoid their just demands." And a worse character than this is given to the Mormon prophet by Pomeroy Tucker, Esq., in his book concerning the origin of Mormonism, published by D. Appleton & Co., in 1867. It is the most complete work concerning the origin of the Mormon imposture that I have met, and I am indebted to it for many important facts. Mr. Tucker was a native of Palmyra, and knew the Smith family during the whole time they lived in that region, as well as the others who were connected with them in propagating the imposture. He was for

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many years the editor and proprietor of the *Wayne Sentinel*, which he established in 1823, seven years before Joe Smith left the neighborhood, and was editorially connected with the paper when its press was used to bring out the original edition of the "Book of Mormon" in 1830. Mr. Tucker's statements in regard to the utterly low and worthless character of Joe Smith, and his reputation for every kind of falsehood and dishonesty are abundantly corroborated by many prominent citizens of that region who were neighbors of the Smith family. I am thus particular concerning the character of the founder of Mormonism, for I presume these statements will fall **into** the hands of some members of the Mormon church

who have never had an opportunity of getting at the facts.

THE BOOK OF MORMON.

Now let us turn to one of the chief agencies employed in the propagation of this enormous system of fraud and falsehood, namely, the "Book of Mormon," which is to the Mormons what the Koran is to the Mohammedans. It is about two-thirds the size of the Bible, of which it is a most awkward and ridiculous imitation in point of style. Something more than two hundred passages—in some cases whole chapters—are stolen bodily from the Bible, and palmed off sometimes upon those ignorant of the latter as specimens of the grandeur of the revelation to Joe Smith. It is made up of fifteen different books, the last four of which are designated the "Book of Nephi;" the "Book of Mormon;" the "Book of Esther;" the "Book of Meroni."

It professes to give an account of the wanderings of the Ten Tribes, a portion of whom representing the tribe of Joseph, migrated from Jerusalem to America about 600 B. C. Becoming rich and powerful, they divided into two nations, one of which, the Nephites, continued to progress in civilization and enjoyed the preaching of the Gospel from Christ himself after his resurrection. The other branch, called the Lamanites, lapsed into barbarism and became the progenitors of the American Indians. The Nephites finally degenerated and about the fourth century were overcome and destroyed by the Lamanites. But before their destruction, their most able-bodied prophet, Mormon, by divine command, had written upon metallic plates the history of God's dealings with that nation, and intrusted to his son, Meroni, the task of concealing these plates from the

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ungodly Lamanites. This was accomplished by burying them on the Hill of Camorah which is situated in the town of Manchester,—the same hill where the prophet Joseph had been in the habit of leading his dupes to dig for lost treasures.

There's nothing bad in the Book of Mormon. But in one respect, it surpasses all the books I have ever attempted to read, and that is, the overpowering compactness of its stupidity. If one were compelled to choose between the task of reading it through and going to jail for a month, he would wish he had chosen the latter before getting through the first hundred pages. If any of your readers is afflicted with sleeplessness, which morphine cannot subdue, let him sit down and attempt to read a couple of chapters from this wonderful revelation. If he thought the remedy would be prescribed a second time, I fear he never would wake up.

FINDING OF THE "GOLDEN BIBLE."

Well, after lying on the Hill of Camorah for fourteen hundred and odd years, the fulness of time came, to use a pet phrase of the Mormons, when the welfare of humanity required that an inspired prophet should dig for the revelation, and Joe Smith was selected for the work. After all kinds of celestial fireworks and angelic visitations, Smith was finally led to the spot on the 22nd of September, 1827, when he says "the angel of the Lord delivered the records into my hands." He says the "Golden Bible" as it was called, was written in Egyptian characters, which he was inspired to translate by the use of the celestial spectacles which he discovered at the same time with the plates. Seating himself behind a blanket screen in his room, he pretended to dictate a translation of the metallic book to a decayed and tricky school-master by the name of Oliver Cowdery. The book was finished in 1830, and heralded to the world as a new revelation from the Lord.

REAL ORIGIN OF THE BOOK.

Now where did the book really come from? For stupid as it is, Smith did not have the capacity to write it. It can be established, beyond all question, that the book was originally written by the Rev. Solomon Spaulding between the years 1810-12. Mr. Spaulding was born in Conn., in 1761, and graduated at Dartmouth College in 1785. After being ordained as a Congregational or Presbyterian minister (I can-

not discover which,) he settled in Cherry Valley, New York, and about the year 1809 moved to Coneaut, Ashtabula County, Ohio. Being in feeble health, he left the ministry - became interested

PRESBYTERY OF UTAH.

Presbytery met at Salt Lake City, Utah, March 1, 1875. Rev. Josiah Welch, Moderator, and Rev. S. L. Gillespie, Temporary Clerk.

An overture was sent to the General Assembly looking toward a session of that body at San Francisco, Cal., in 1877.

The overture in regard to the election of ruling elders was answered in the affirmative.

Rev. Sheldon Jackson, D. D., was elected Principle, and Rev. S. L. Gillespie, Alternate Commissioner, to the General Assembly.

Rev. F. L. Arnold was added to the Committee on the Affairs of the Church at Evanston, Wyoming.

Application was made to the Board of Home Missions for a commission for Rev. D. J. McMillan to the mission field in San Pete County, Utah.

A call was received from the church at Evanston for the pastoral services of Rev. F. L. Arnold. It was directed that the call should be placed in his hands, accompanied with a resolution expressive of the earnest desire of the Presbytery that he should take charge of that field.

The following standing committees were elected: Home Missions, Rev. Josiah Welch and Elder N. C. Tompkins; Church Erection, Rev. S. L. Gillespie and Elder A. Hallenbrook.

JOSIAH WELCH, S. C.

SALT LAKE CITY, UTAH.—The first term of the Presbyterian school has closed after a successful session, and its friends are much encouraged. 1875 7876

AN APPEAL TO CHRISTIAN WOMEN. 1875

Your help is asked for your sisters in the harems of your own country. You have taken a deep interest in the zenana work in India, will you not take an equal interest in zenana work in the United States? You have promptly organized to assist your sex in distant lands, will you not do equally well for them in your own land?

You have heard their cry of distress from across the waters, can you turn a deaf ear to the low wail of distress that comes from across the Rocky Mountains?

Shall the fact that this great misery, destitution and degradation exist in your own country chill the warm current of your sympathy and lessen the measure of your responsibility? Can you only be aroused as some haughty Turk or proud Brahmin shall say, as they well might, to your representative knocking at the door of his harem, "Go back to America to your sex in Utah. Cast out first the beam that is in thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye."

Surely as the blush of shame has often mantled your cheeks at the wrongs done your own country women in Utah, as you have longed and prayed for the time when something could be done to relieve them, you will, with earnest thanksgiving for the privilege, band yourselves together to improve the present opportunity. God has unexpectedly opened the way for you to send the gospel to your Mormon sisters, shed the light of hope upon their joyless lives, lift them up from their degradation, lighten their burdens. The Presbytery of Utah has entered upon another stage of its work. Hitherto its missions have been established in a mixed Mormon and Gentile population. But the way is now open for sending

Christian ministers and Christian teachers into some of the Mormon settlements.

One mission has already been commenced by Rev. Duncan J. McMillan, and others will be established as rapidly as the Christian women of the country will undertake their support.

Mr. McMillan's letter, which we give below, was not intended for publication. It gives such a graphic view of the situation that we take the liberty of giving it to our readers. It speaks for itself. It is of the utmost importance that the building referred to should be purchased for a church and school. It is also necessary to raise \$1,000 for Mr. McMillan's support. What Ladies' Societies will pledge one-half, one-fifth, or one-tenth the support of the missionary or the purchase of the building? What Sabbath-school will furnish a Sabbath-school library, or seats for the day-school? What Association will undertake to send out a lady teacher? Further inquiries may be addressed to this office, or to Rev. D. J. McMillan, Mt. Pleasant, San Pete County, Utah.

Dear Brother:

I reached this place on Wednesday, March 3d. and found no hotel, no boarding-house, and *no nothing* but a little town of one and one-half story adobes containing, as is claimed, 2,000 inhabitants--poor, ignorant, deluded, degraded priestridden serfs. The men stand about their customary loafing places with their hands up to their elbows in their pants pockets, their old hats on the backs of their heads and their mouths open, utterly incapable of comprehending an intelligent thought: the women are literally servants of servants, and the children are legion. The stage-driver politely landed me with my baggage at the P. O. The gentlemanly postmaster kindly offered me the limited accommodations of his office, which I accepted, and from which I sallied forth at intervals for three days in search of a room and board. I was a stranger to the people, and they took me not in,

in any sense. At last, however, I found comfortable quarters. The "forty families that wanted a minister" dwindled to about twenty infidels of a hopeless type. They built, last fall, a very neat hall for dancing and political purposes. They opened it freely for a single service, but demand rent for regular appointments. Two Germans who own a controlling interest in the house are atheists, but are friendly to me and to my movements, and would be to anything else that opposes Mormonism. The majority of shareholders representing the fewer shares encourage me, and promise to stand by me. The Bishop very generously (?) offered me the use of his "meeting-house" for Sabbath evening. I knew that it was a policy movement, and upon reflection I thought it would be good policy to accept. I addressed his Sabbath-school in the morning, and occupied the pulpit in the evening. The house was crowded, about 600 persons being present to hear the first minister, other than Mormon, who had ever visited the region. I read the second chapter of 2d Peter, and preached from Gal. vi. 14. The Bishops and a Patriarch were present. I think I have gained much by it. I now have access to the Mormons, whereas before I had not, and I have set the whole community to talking.

There is evidently a great deal of disaffection even among these accounted faithful. But few are ready to take a bold and decided stand except the infidels. There are, however, a few who were formerly Lutherans whom I am working with, with some encouragement. All classes are clamorous for a school superior to those under control of "the Church." An ordinary "Gentile" teacher could do great good, and would receive fair compensation, *i. e.*, about \$75, \$100 per month, male or female.

I know of but three Gentiles in all this region. I have been somewhat tedious in detail for a purpose—I want your judgment and advice in a scheme that commends itself to my mind. The hall is not paying the stockholders, most indeed all of whom are poor men and can not afford to let their capital lie idle. The building can be bought at a discount upon cost. Many of the stockholders would donate from one-

fourth to one-half for church purposes. It is 55x30 feet. The audience-room could be made to seat 250 to 300. Besides this there are two small rooms 12 x12 in the front end. Above there is a room 12x30, which would make a good prayer-meeting room. The building, substantial frame, is not completed; but the main room if seated and heated would be ready for use. The cost thus far is \$1,400. The lot on which it stands is 50x100 feet. The whole can now be bought for church purposes for \$1,000. The location is central. The building fronts on the principal street.
D. J. McMillan.

FROM SALT LAKE CITY, UTAH.

The successful missions of the Christian Church, among the heathen, are those which have made provision for the education of the young. The great door through which the Roman Church is quietly yet surely leading thousands every year, of Protestant antecedents, into its fold, is its strictly sectarian school system. The Protestant Episcopal Church, of this Western country, is perhaps doing more to lengthen its cords and strengthen its stakes, through its schools, than by any other single agency. An eminent divine of the Presbyterian Church, thoroughly loyal to its banner, and well informed as to the policy pursued by our Church on the Pacific coast, and these great mission fields, said to the writer not long since, "Our Church is not behind in taking possession of great centers for Christ, but has never yet waked up to the importance of opening schools, in connection with our Home Mission work. We do the preaching while some other organization educates the young, and in course of a few years they not only take those outside, which we should have gathered into our net, but they actually take away from our families, and we suffer for want of foresight."

The Church well knows that we have here, in Salt Lake City, stronger reasons for adopting the policy advised

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above than in almost any other mission field in the United States. We are laboring in the midst of a people, many of the tenets of whose faith are contrary to the spirit and principles of the Christian religion as held by the great Evangelical Churches of Christendom. We wish to reach this people with the gospel. We wish to economize time, labor and money in the work. Utah has no free school system, nor is it likely to have for years to come. The Mormon leaders unanimously discourage movements looking toward a liberal provision for the education of the poor and the rich together by the public fund, as in the great body of the States. Hence all our schools are subscription, and the greater part of the very limited supply of these is of the most inferior grade. In all my knowledge I know of no place where a first-class school is more needed than here in Salt Lake City.

Providence has unexpectedly made it feasible for us to open a school under the auspices of our Church. We have secured the services of Prof. John M. Coyner, Ph. D., of Indiana, a thoroughly experienced and successful teacher, and also an earnest Christian worker, who, with two competent female assistants, has opened a school in the basement rooms of our church. The opening of the school is auspicious, and the prospects are flattering. Prof. Coyner has every qualification to exert a powerful influence throughout this Territory in favor of education and Christianity, if proper facilities are given him in the exercise of his calling. We earnestly hope that some of your readers, interested in the progress and enlightenment of Utah, will come forward soon with a gift for a suitable building, since we can only hope for temporary success to the school in the church. But our immediate want is a tuition fund for charity scholars. There are hundreds of parents in this city and Territory unable to pay for their children's

schooling; many of these are polygamous wives, who would only be too glad of an opportunity for a chance to school their children free; they would make willing sacrifice to clothe and fit their children otherwise, and keep them constantly at school, were their tuition provided for. We would have scores of applicants to-day if we could say to these people, send your children and we will educate them. Twenty-five dollars will keep one such scholar in our school for a year.

In what other country on the globe can mission work be done so thoroughly and economically? What other field appeals to the patriotism of American Christians with such power? The future teachers of Utah are seeking their education to-day; if we can offer superior educational advantages over others, we have the training of these teachers. If we are assisted to do this by the Christian people of the States, we will plant a leaven in this Mormon lump which will rend it in pieces. This Mormon question, in our judgment, is to be solved by the Christian workers in the Territory of Utah. We have watched with no little interest for four years our law making authorities at Washington, with reference to this question, and we have reluctantly come to the conclusion, that "vain is the help of man."

If the Church sustains us, by God's help, we will give this people educational advantages and the gospel. These are the divinely appointed remedies for superstition and vice, and these alone are able to transform the society of this Territory into such as prevails throughout the older settled States.

Sunday-schools, Ladies' Societies churches, or individuals feeling disposed to assume the responsibility of one or more scholarships, of twenty-five dollars, by remitting either all, or in part, can do so, by addressing

REV. JOSIAH WELCH,
Salt Lake City.

APPEAL FOR MT. PLEASANT,
UTAH.

One of the most fertile and romantic valleys of all the Rocky Mountain country is the San Pete of Utah, lying south of Salt Lake one hundred and thirty miles. Near its center is situated Mt. Pleasant, a town of two thousand inhabitants. About twelve or fourteen thousand people reside within a radius of ten miles from this place. These are all either Mormons or Apostates from the Mormon Church. There has never been an Evangelical minister among this people, until two months ago, when Rev. D. J. McMillan, under commission from the Presbyterian Board of Home Missions, "pitched his tent" in Mt. Pleasant. His work is as truly missionary as any on the globe. The whole world knows that the Mormon religion is not regarded by the Christian Church as the religion of Christ and the Bible, and the great body of those who have left the Mormon faith make no pretensions to belief in the divine origin of the Scriptures. Here, then, is a population of twelve thousand and over, who can be reached from Mt. Pleasant. They are without the gospel. We think the whole Christian Church will indorse the action of our Board in taking possession of this point. We have purchased a suitable building and grounds, for church and school purposes, at a cost of \$1,200. It gives us a foothold and a base of operations, which is absolutely essential for the success of the mission. Who will give us \$100, \$50, \$20, \$10, \$5, or \$1, to this worthy enterprise? Send contributions by registered letter to Rev. D. J. McMillan, Mt. Pleasant, San Pete Co., Utah Ter.; or by post-office order to Rev. Josiah Welch, Salt Lake City.

BINGHAM CITY, UTAH.—Rev. George R. Bird has entered upon his work in this important field. 1878-

A HOME MISSION WEDDING.—There was great rejoicing on the 14th of October, among the Presbyterians of Salt Lake City, at the nuptials of their esteemed pastor, Rev. Josiah Welch, to Miss Emma Coyner, daughter of Prof. J. M. Coyner, Principal of the Collegiate Institute of Salt Lake. The marriage was celebrated in the Presbyterian Church, the Rev. Mr. Gillespie and Rev. D. J. McMillan performing the ceremony. The church was tastefully and elaborately decorated with evergreens festooned over the auditorium, and baskets of flowers suspended from the ceiling. Over the altar on a white field was emblazoned the monogram, "W. C." The church was filled with a fashionable audience, many of the elite of the city being present. After the tying of the nuptial knot, the married pair proceeded to the basement to receive the congratulations of their friends. The main hall was brilliantly lighted, and also elaborately decorated. Two or three spacious tables were handsomely spread with fruit and confectionaries for the collation, and another table covered with presents for the bridal pair, made a really magnificent display. The presents amounted in value to about six hundred and fifty dollars. They have the best wishes of a host of friends in all parts of the Church. 1878-

CORINNE, UTAH.—The enterprising citizens of Corinne have awakened to the importance of utilizing the large body of rich farming land in their vicinity, and are now offering inducements to colonists. An increase of population will be of great advantage to the church. 1878-

SALT LAKE CITY, UTAH.—The Presbyterian Church at its last communion received six members. The congregation has doubled since occupying their new church. The arrival of Rev. Dr. J. McMillan in Utah will greatly encourage the brethren already there. 1878-

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SECOND ANNUAL REPORT OF THE UNION HOME
MISSION SOCIETY OF THE PRESBYTERIAN
CHURCHES OF HARRISBURG.

After an existence for two years as a "Union Home Mission Society," we come before you with our second annual report.

At the annual meeting held in February last, a motion in regard to increasing the number of meetings led to the following:

"Resolved, That the Union meetings be held *monthly*, instead of *quarterly*." This was adopted, and during the year 1882, the plan of monthly meetings was carried out. Ten meetings were held. Of these, three were in Market Square Church, four in Pine Street, two in Westminster, and one in Seventh Street. There were no meetings in the months of August or November.

The number of members is 165. The attendance has varied from twenty to forty-five

Although the membership has not materially increased, the contributions this year are largely in excess of last.

The contributions in money for 1881, amounted to \$972.12; in 1882, \$1,753.14, making an advance of \$781.02, during the past year.

The money value of the missionary boxes sent from the different churches, during 1881, was \$954.00, against boxes amounting to \$943 60, for 1882.

On the occasion of the celebration of our first birthday, one year ago, we enjoyed the rich treat of an address from Rev. Dr. Sheldon Jackson. His topic was Mormonism. The danger and its antidote were shown, and an earnest appeal was made for efforts to have the evil blotted out. The country (Dr. Jackson said), had at last begun to realize that Mormonism is *not* in a weak or dying condition—that it is the best organized religious sect in the world, with the possible exception of the Roman Catholic Church.

Experience proves that if the hearts and minds of *children* are filled with truth, error cannot long maintain a foothold; and to this end Dr. Jackson showed the great need for more Christian schools, to be established quickly and quietly where Mormonism prevails. This can be done by the Board of Home Missions, so far as the *church* provides means for such extension. The Gospel is the best remedy, and *the women of the churches* were urged to send out more light to those who have already caught a gleam, and who, feeling its warmth and power as a cure for their ills, are in many places willing to take

16.
dreds of parents in this city and Territory unable to pay for their children's

our help, and *pleading* for it. "Only in this way can thousands of girls, growing up in Utah, be saved from lives little above that of beasts."

MALAD CITY, IDAHO.—Rev. E. P. Welsh reports the organization of a Sabbath-school among the Mormons on the 28th of March, with fifty in attendance, which has since increased to sixty-two. The day-school was opened on the 15th of April, with a present attendance of forty-two. Miss Lizzie Welsh arrived on the 23d of April, and at once took charge of the day-school. Many of the children are memorizing the Shorter Catechism and Scriptures, some repeating from 50 to 100 verses on a Sabbath. It being a Welsh community, much attention is given to singing the hymns of Moody's collection. On the 26th of May a Bible Society was organized, and arrangements made for procuring a full supply of the Scriptures. 1878

FAREWELL OF M'NIECE

Feb 22, 1897

Preached His Valedictory
Sermon Yesterday.

Salt Lake Tribune

CLOSED HIS LONG SERVICE.

"Christianity's Battle and its Prospects," was the Subject of His Final Discourse—The Church was Crowded—Affecting Demonstration at the Close of the Service—The Doctor will Remain in Salt Lake and will Engage in Educational Work.

Dr. R. G. McNiece preached his farewell sermon at the First Presbyterian church yesterday morning before one of the largest congregations that ever

Salt Lake City.

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assembled in the church. The church was crowded, many extra seats being used.

The services were impressive. The full choir of the church was present and rendered several beautiful selections. A baptismal service preceded the regular church services and Dr. McNiece administered the rites to three baby girls, the daughters of Mr. and Mrs. Wade Loofbourov, Prof. and Mrs. Caskey and Mr. and Mrs. Hutchison.

At the conclusion of the service, the choir rendered a hymn, after which Dr. McNiece delivered his sermon. At its conclusion the congregation pressed forward and bade a farewell to the one who has led the flock for so many years. The doctor was much affected at this demonstration.

Dr. McNiece will continue to live in this city, and will make his home in Lincoln Park addition. He has been urged to engage in educational work in connection with the Sheldon Jackson college, and Eastern friends of the college enterprise have agreed to guarantee his salary if he will accept. Before coming to Utah, the doctor was a teacher for several years, having been at one time principal of the Fort Wayne high school.

The retiring pastor's valedictory sermon was on "Christianity's Battle and Its Prospects," the text being taken from 2 Chronicles, xx., 15. The sermon follows:

FAREWELL SERMON.

"It is no wonder that the King of Judah and the people of Judah were in great distress. For the text refers to a united campaign of three hostile armies against them. These three armies were encamped about thirty miles southeast of Jerusalem, and were getting ready to attack that city and the army of Judah which defended it. Three armies against one, and only thirty miles away! It is no wonder that the King of Judah and the people were greatly troubled. But they were on the Lord's side, and hence it was proper to ask the Lord to help them. And so the record says that the people came together out of all the cities of Judah to seek the Lord. They met in the court of the Temple, and King Jehoshaphat made a most earnest and remarkable prayer to the God of their fathers. Forthwith the Lord commissioned one of his prophets to say, in the words of our text: 'Thus saith the Lord unto you. Be not afraid nor dismayed by reason of this great multitude; for the battle is not yours, but God's.'

"Shortly after this a great battle took place, with the one army of Judah against three. And some of you are ready to say that the majority won the victory, and the army of Judah was cut to pieces. Not so, but just the reverse. The little army of Judah was on the Lord's side, fighting for God and the right. And so it was this little army that was victorious, and their opponents were the ones that were routed and cut to pieces.

"Then a striking thing occurred. After their triumphal march back to Jerusalem, instead of forgetting God, as

men so often do in their prosperity, the King and the people came to the Lord's house with harps and trumpets to praise him for the wonderful victory he had given them.

"Now this account of the victory of the army of Judah over the three armies that combined against it, is a suggestive picture of Christianity's battle against the world. And it seems appropriate at this hour to take an outlook, however brief, upon the prospects of Christianity's final victory, in order that we may be cheered on in our Christian work.

CHRIST'S PROPHECY.

"Our divine Lord declared that if bad men should lift him up on the cross, his love in dying for the world's redemption would, in due time, draw all men unto him. That prophecy is having signal fulfillment before our eyes. For where is there a nation or a race, having definite knowledge of him, that is not ready to put upon the head of Christ the crown of its chief love and devotion? The three foremost nations on earth are marching forward from strength to strength under his banner, and within two weeks from now it can be said that the chief magistrates of these three mightiest nations are Christians.

"He must be morally blind who can look out over the world now and see no convincing evidence that Christianity, with its churches and schools and free government, is marching steadily and grandly forward to the moral conquest of the wide earth. Although in the minority just now, it is certainly doing more at the present time than all other agencies combined, to rescue the fallen and the lost, to enlighten and elevate heathen nations and to promote liberty, education and philanthropy. And it greatly astonishes me to see any intelligent man, in this city, in a public lecture, putting Christianity on the same indiscriminate level with all other religions. But let us briefly consider some of the present indications of Christianity's final conquest of the world:

AGNOSTICISM AND THE GOSPEL.

"First—The increasing interest of the

"1—The increasing interest of the multitudes in the gospel of Christ is such an indication. Let no one suppose that agnostic lecturers are drawing the only crowds. To be sure, when America's chief agnostic goes into a town to lecture, he naturally draws a large audience, for he is a man of brilliant mind, with rare gifts as an orator. But suppose he were to speak twice on each Sabbath in the same town, in the same building, and keep it up year after year, as the Christian minister does. After he had lectured twice each Sabbath for fifty-two weeks, giving 104 lectures on the "Mistakes of Moses," how large an audience do you suppose he would have for his second course of 104 lectures against the Bible? It is easy to see that Ingersollism has had its day in the West and is dying out. People in general have found out that it is a curse to the individual and to society; that it doubles sorrow by robbing it of all Christian work which

consolation; that it fills men's souls with unhappiness while they live, and with awful despair when death comes; that it fits people for being lost, but not for being saved.

"Turn now to the gospel and see how it attracts the multitudes and satisfies the hunger of their souls. When America's evangelist carried on his evangelistic campaign in London, a few years ago, what kind of buildings did he hold his meetings in? Not in the churches, for there were no churches large enough to hold the throngs that came to hear the gospel.

"London was divided into four sections. In the aristocratic West End, the meetings were held in a great opera-house, seating some 6000 people. And this building was crowded every night for a month by the representatives of London's wealth and culture, hungry to hear the gospel.

"In the East End, among the saloons and tenement-houses, an immense Tabernacle was constructed, with a seating capacity of 10,000. And every night for about five weeks this place was filled to overflowing by the representatives of London's poor, and by the depraved and criminal classes.

"On the South Side, another great Tabernacle was constructed which would seat 8000, and this was filled every night in the same way.

"On the North Side, the meetings were held in the great Agricultural hall, seating 14,000, and it was crowded full every night for about five weeks.

"Now, what was it that drew these thronging thousands together, week after week? What is it that has drawn similar thousands together in the great cities of this country?

"During the past three months Carnegie hall in New York and Tremont temple in Boston, seating some four thousand each, have been filled to overflowing daily at noonday, for six weeks together, with gospel meetings. What draws the people? Certainly not the oratory of Mr. Moody, for he is a plain, blunt, self-educated man. But he is the very impersonation of the gospel of Christ. And so men are drawn together by thousands, because that gospel satisfies the gnawing hunger of their souls.

"Second—The fact that so large a per cent of the world's great men has been won over to the Christian side, indicates that Christianity is going to conquer the world.

GREAT MEN ON THE CHRISTIAN SIDE.

"You would certainly find it difficult to mention three of the greatest poets and historians of the greatest scholars and scientists, of the greatest educators, statesmen and jurists in America and Great Britain during the past fifty years without taking two out of the three in each case from the Christian ranks. We have had eight Chief Justices of the United States Supreme court, and so far as I can discover they have all been Christians, and members of the church with perhaps one exception. These men of trained minds spend their lives in sifting and weighing evidence on the most im-

portant questions, and they are prepared to appreciate the convincing evidence of the divine origin and authority of the Christian religion. 'I've been in public life,' said England's veteran statesman, 'about sixty years. During that time I've been brought in contact with sixty of the greatest minds of our nation, and all but three of them were Christians in their belief.'

"Third—The increasing interest in the evangelization of the world indicates Christianity's final triumph. The gates and doors of all nations on earth are now open to the gospel, and they are constantly sending forth to the Christian nations that appealing cry which Paul heard coming from Macedonia: 'Come over and help us.' In response to that cry during the past five years, some 4000 students in our academies, seminaries and colleges have pledged their word to each other, that as soon as the way is open they will enter upon this evangelizing work.

POPULARITY OF THE BIBLE.

"Fourth—The growing demand for that divine book, the Bible, indicates that Christianity's conquest of the world is sure.

"Where is the kingdom or nation, the province or island of the sea in some part of which the great truths of the Bible are not read by the people in their own language, transforming them from savages into civilized and Christian men? Its 'leaves are for the healing of the nations,' and it is going forth on the wings of the wind in some 380 different languages and dialects, by its God-given truths elevating barbarous men from caves and huts into Christian homes, organizing them into peaceful and civilized communities, over which the Christian banner waves.

"I know of no book one hundred years old for which there is a demand for 50,000 copies a year. But in order to supply the demand for the Bible, the great societies which devote their time to its publication have to print over five million copies annually, which is about 16,000 copies for every working day.

"Fifth—Once more, the widening recognition of the divine merits of the Christian religion assures me of its ultimate conquest of the world. It has been found to be wonderfully adapted, by its divine founder, to meet the deepest wants of all classes of the children of men. It meets the wants of the lowest tribes on the dark continent as well as the aspirations of the lofty-browed Anglo-Saxon, who marches at the head of those who represent the highest progress and culture of our race. Everywhere, it secures the best homes, the best schools, the best government. It rescues the lost sinner out of his wickedness and lawlessness, puts the song of salvation upon his lips, and so trains him after his conversion as to qualify him for great usefulness on earth and glorious citizenship in heaven. It cheers the desponding soul by the promised help of God himself, and drives away the sadness from sorrowing faces by the joyous songs of the redeemed, which it causes to float down from the heavenly mansions. O, I praise the Lord that I have

been won over to the Christian side.

CHRISTIAN PROGRESS IN UTAH.

"Now, let me bring this matter home to us by saying that the Christian progress which I have witnessed in Utah during the past twenty years, is a further illustration of our glorious theme. How limited the influence of Christianity in Utah twenty years ago. In this city there were only three other Christian churches besides this, namely, the Congregational, under the leadership of the Rev. Walter Barrows; the Methodist, under Dr. McEldowney, and the Episcopal, under the Rev. R. M. Kirby, good men and true, who were like brothers to me. And I think there were only two other churches in the whole Territory. But what tongue or pen is eloquent enough to set forth Christianity's power and influence today! It speaks through twenty-one Christian churches in this city and some seventy more in the State. It speaks through noble representative men and women in the various callings and professions. It speaks through the Christian homes and schools and churches which it has established clear across the State, from Idaho to Arizona. For there is hardly a community or valley which is not vocal with songs of Christian praise and with the music of church bells.

"And how great the transformation wrought here by the Christian religion, in co-operation with that powerful free press which always goes with it.

"How great the social transformation. The overwhelming majority of the people of Utah are now ready to be the champions of that Christian home system which underlies our great Nation, and is one of the chief sources of its glory and power.

"How great the civil transformation. That kind of government which our forefathers crossed the stormy ocean to get rid of, which prevailed here for forty years, shutting deliberately out of every municipal and county office and out of the Territorial Legislature every man who called himself an American—all that has been transformed into that free, representative government which is one of the characteristics of a Christian nation.

"How great the educational transformation. The Christian schools prepared the way for that free school system which now places Utah side by side with the other States of the Nation.

"How great the moral transformation brought about by the high standards of life and duty which Christianity has continually lifted up.

"Now, I glory and rejoice in the prominent and noble part this church has had in bringing about this grand transformation, which, though not yet complete, is moving steadily forward. Through its representative men and women, it has been always at the front in this transforming work and never at the rear. And certainly, so far as its pulpit is concerned, the people of this city have never had occasion to be in doubt about the position of this church on any moral question affecting the welfare of the community or the State.

MEMORIES OF THE PAST.

"How the memories of the past throng around me, as I stand here this morning. Once again I see this beautiful valley and city as they appeared to me on the morning of the 2nd of June, 1877, from the upper window of that always attractive Christian home where we were gathered last Friday evening. As I looked down over this wonderful valley, with its blooming orchards, and gardens, and fertile farms, with the Wasatch range on the east, lifting its snow-capped peaks into the clouds, and the morning sun reflected back from the snowy heights of the Oquirrh range on the west, I thought that among all the works of God I had never seen a more grand and beautiful picture. And after the lapse of years, I still think so.

"Very strong are the bonds that bind me to this city, through sacred associations with Christian work and through the fact that my children were born here, and one of them is buried in its cemetery. Besides, I feel strongly drawn to the various churches in the city through the many valued friends I have among them, and whose pastors I esteem as brothers; I rejoice, also, in having many earnest friends, whose friendship I highly prize, outside of all churches, among business and professional men and others. But hark! Once again I hear the roar of that moral conflict which echoed up and down this State in the years that are past. I hear the noise of the captains and the shouting. On the evening air I hear again the sound of the drum and the trumpet calling men to their posts of duty, and I see the long procession of patriotic men marching in bannered columns through our streets, two or three evenings before the day of the final battle. And after that battle was ended, again I see the midnight sky illumined by the light of blazing bonfires, and hear again that song of jubilee which made music in the upper air, because the flag of our country had been put up to the top of the staff, never to come down again while our great Republic stands. God grant that the peace may be permanent, and that those days of warfare may never more return.

"Once again I see this little church, feeble in resources and few in numbers, having only 42 members, and for a year or two after I came mustering only 60 or 70 for a congregation. But the Lord led us on, from strength to strength, so that if we had not dismissed 338 to other communities, we should now have 673 members instead of 338 as on the 1st of January.

"What memorable scenes of joy and of sorrow have I witnessed in this church—of joy, when on special occasions the entire space in front of the pulpit would be filled with rejoicing converts, and on the Children's Days in June, when the songs of the birds in the cages on the walls would be eclipsed by the sweeter songs of the children. Scenes of sorrow, also, when we have gathered here to hold funeral services over our beloved dead.

"As I look back over the past I am conscious of defects in my work which

I should certainly try to remedy if I were to live my life over again. But I can say with Paul, when he bade farewell to the church at Ephesus. 'I have coveted no man's silver, or gold, or apparel.' And I am not aware that I have 'kept back anything that was profitable unto you, but have taught you publicly and from house to house,' laying emphasis, like Paul, on 'repentance toward God, and faith toward our Lord Jesus Christ.'

"These four things I have deliberately tried to do: First—To lift up before you the supreme merits and claims of the divine Christ and that Christian life to which he calls us. Second—To make this church a welcome home to all classes, high and low, rich and poor, saint and sinner. Third—To keep the church abreast of the great moral reforms which our times demand. Fourth—To commend to you, with all its merits and completeness and divine authority, the Christian's Bible, rather than the Bible of the higher critics of Germany and Holland.

THE HIGHER CRITICISM.

"And because some worthy people in this city are being ensnared by it, I wish to urge the reading, thinking young men of this congregation to be on their guard against being tripped up by the ingenious theories of the Higher Criticism of the Bible. The Biblical criticism of honest scholars, seeking to know all the facts about the origin, authorship and language of the Bible is one thing, and the Higher Criticism of the rationalistic scholars of Germany and Holland is another thing. Let no restraint be put upon scholarly investigation. But the scholarship which assumes, at the outset, the main question to be proved, is not a scholarship worthy of our confidence. I am familiar with the theories and arguments of the higher critics of Europe. But I consider their theories imaginary, and their arguments fallacious, because the latter are based on premises as false as error can make them. They give us no new facts. And so I greatly prefer the Bible of my Christian mother to the fragmentary, mutilated, patchwork Bible of Prof. Wellhausen and Prof. Kuenen and other higher critics. And I prefer the Christian's Bible because it has been tested by fire and been victorious. It was with the early martyrs in their lonely dungeons, and gave them strength and courage to be faithful unto death. It was with the praying groups on the sands of the arena, before the Numidian lions were let loose upon them. It has been in the knapsacks of the soldiers of liberty when, upon historic fields, they swept before them the shattered ranks of tyranny's defenders as the dried leaves of autumn are swept by the blasts of November. It was with Washington and the praying founders of the Republic. It was with Lincoln during the dark days of the Civil War, and imparted to his great and troubled soul strength and faith and patience as he read it in his chamber in the White House in the early morning. Blessed book of God, how I love it! On its hallowed pages the sun of God's love never sets, and the rainbow of his mercy ever

spans the heaven that bends above it. So let us stand by the Christian's Bible.

CLOSE OF WORK.

"But now my work of holding forth its great truths in this church closes with this hour. I praise the Lord for giving me nineteen happy, joyous years in association with you, my Christian friends and brethren. Wherever I may go, I cannot expect to find friends more generous, faithful and true than I have had in this church. Your names and faces are enstamped upon my heart.

Over this twentieth year a dark cloud of suffering and sorrow has rested. I have worked on in the darkness as best I could, until I felt that God desired me to work no longer. May you not have to learn by sorrowful experience that there is no substitute in a church for Christian peace and unity—such peace and unity as this church was noted for, far and wide, for nearly a quarter of a century.

"I take my departure as the loyal, devoted friend of this church and all its interests, and I wish you to call on me for any service that I can render, for I shall continue to be interested in the church's welfare while I live. I hope you will get a better man than I to succeed me. But I can hardly believe that you will secure any minister who will be more devotedly attached to you and the church than I am; who will be a more earnest and faithful friend to each and all of you than I have been; more ready to rejoice with you on your prosperity and to sympathize with you in your sorrow; more interested in the welfare of your children and your homes, and in all that pertains to the welfare of the church, the community and the State.

"And now, farewell, study and home, familiar grounds and trees, and build-

ings, endeared to me by the prayers and labors, the sacred memories and friendships of these many years of hallowed association. Farewell, dear church of God, whose walls are engraven on my heart, whose record is largely written with my heart's blood. To the dear little children in your homes, whose sweet faces will make pleasant pictures in my memory, to the boys and girls, to the young men and women, to the members of the church and congregation, I will not say farewell, but—

"God be with you till we meet again!

By his counsels guide, uphold you,

With his sheep securely fold you.

God be with you till we meet again!"

